



Armanen Runes

and the

Black Sun

In Modern Heathenry Volume III

Aelfric Avery

**Armanen Runes
and the Black Sun
in Modern Heathenry Volume III**

Aelfric Avery

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Dedication

To all who seek their Höherentwicklung through the Allwellen.

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Introduction

This book is volume three of three which I have written about the Armanen tradition. Volume one covered the history and background of Armanism, the difference between Armanism and Wuotanism, the Aryan tradition, Hyperborea, Atlantis, the origin of the runes, Armanen cosmology, Armanen theology, and vril, as well as the history and nature of the Black Sun and the swastika. Volume two covered the exercises and practices of the Armanen masters, including material which had not previously been made available in English. This material, mostly from Marby and Kummer, is essential for understanding the true nature and purpose of the Armanen rune exercises as well as many important details about how to do the practices correctly and in a way that will maximize their effectiveness. Volume two includes the meanings of the Armanen runes, the techniques of statha, handstatha and rune galdr, Marby's rune practices, Kummer's curriculum, group rune rituals, rune dance and Stav, the runic teachings and practices of Peryt Shou and Miguel Serrano and the Black Sun exercises.

Volume three includes the rituals of Armanendom: those used for regular daily rune practice, different types of magical rituals, and everything needed to practice Armanen seasonal celebrations. Rituals from several different schools within Armanism are included. The student should be familiar with the material in volumes one and two before using the rituals in this volume, as the previous two volumes contain the theoretical background and practical context on which the rituals here in volume three are based.

For those who may not have volume one, a bit of background information is in order. The modern Armanen tradition began as a revival of

Germanic religion, runes and folk ways in Germany in the late 19th and early 20th centuries. The founder of Armanism was Guido von List, who had a vision of the Armanen tradition and runes. His work was carried on, further developed and revealed by others such as Friedrich Bernhard Marby, Siegfried Adolf Kummer, Rudolf John Gorsleben, Peryt Shou, Karl Spiesberger and Karl Hans Welz.

Unfortunately, there is little surviving information about Armanen ritual. Part of the reason for this is no doubt that the Armanen rituals were kept secret and were not written about, at least not publicly. If Armanen rituals were written down, there is a great likelihood that those writings did not survive. “Von List did not write openly about rituals (although we know from various accounts that he practiced them himself). But the sources for his rituals are obscure and hard to trace” (Thorsson, *Rune Kevels* 4). While the Armanen Orden has claimed that von List left a complete liturgy for the AO, from Thorsson's account it seems doubtful that the AO rituals reflect a putative original liturgy from von List.

Marby, Kummer and Peryt Shou wrote extensively on rune exercises, but little on practical magical applications and rituals. Karl Spiesberger was the first Armanen rune master to offer any substantial ritual practices. Spiesberger, however, was a member of the occult group *Fraternitas Saturni*, and therefore his rituals are very heavily influenced by the ceremonial magic of the time, which was itself largely based on ancient Mediterranean magic as well as the practices of contemporary occult and pagan groups. While Spiesberger is known to have preserved information from earlier Armanen rune masters, there is no way to tell what Spiesberger preserved apart from what he invented. Karl Hans Welz, who was a student of Spiesberger's, continued the tradition of having ceremonial magic as the setting for Armanen rune rituals.

Over time, traditions change and grow in different directions. This is as it should be if a tradition is to be organic and living. Ultimately, each individual can only practice rituals as a culmination of all that they have learned and understood about their tradition, and typically modern Germanic rituals contain both traditional elements and innovations. Many of the rituals in this book are taken directly from the Armanen masters and presented as they are given. Others contain the essential elements of Armanen ritual, but reflect how *we* practice Armanen ritual *now*. We consider this to be our unique continuation and development of Armanen ritual. I have cited sources for the rituals given here, as well as for any ritual words wherever possible so it should be clear to the reader which ritual elements come directly from the Armanen masters and which come from our present day practice of Armanism. In any innovations we have developed, we have attempted to stay true to the spirit and ideals of the original Armanen teachings and practices.

A Note on Ritual Language

When I first began writing this book, I faced the question of whether to given the rituals in modern English or in elder Germanic tongues. As a Théodsman, much of my own ritual work has always been in elder tongues and remains so to this day. However, I have also noticed that these days the use of elder tongues in ritual seems less common than it used to be. Much of the heathen community has changed over the decades. For example, where in earlier years it was common for most folks to wear traditional garb at gatherings, the current trend is to dress in modern clothing, whether casual or formal. Does that mean that forever after, heathens are always going to dress in modern clothes for rituals and only want to use modern English for their ritual words? I think the answer is “no.” These developments are nothing more than trends of the time, and will go in cycles. Once the majority come to associate some practice or designation with negative qualities of people they don't like, they will collectively rebel against that by doing the opposite in an attempt to not be associated with those other people or groups. Then when the new practices or designations become criticized and/or are associated with negative qualities of individuals or groups, the trend will swing the other way and everyone will do the opposite once again.

As such, this book has not been written in a way that is intended to satisfy the specifications of any one temporary trend. I would rather present something that was more timeless: something that has elements that will appeal and be useful to the folk regardless of what the current trends are now, and what they will be in times to come.

Therefore I have opted to include the majority of the ritual words in three languages: modern English, modern German and Old Norse. Those who want all ritual words to be in a modern language which they can easily understand without having to learn any other Germanic languages can use the modern English ritual words given here.

Those who wish to use German, the native language of the Armanen masters in which they composed their ritual words, can do so. The Armanen masters regarded modern German very highly, and noted correctly that it largely reflects a more ancient form of language. There is great power in ritual words in German. Further, the words flow better and more poetically in German, and also contain word-plays which reveal additional meaning.

Those who are inclined toward traditionalism prefer rituals to be in an ancient or more archaic Germanic language that was actually spoken by out heathen ancestors, as this adds cultural authenticity and power to rituals. For such people, the rituals are included in Old Norse/Icelandic: the sacred language of the Eddas which was so frequently referenced and highly

revered by the Armanen masters. There are also some Anglo-Saxon *galdrs* to be found in here, though I have not given all ritual words in Anglo-Saxon because of the general lack of interest in Armanism among Anglo-Saxon heathens. Some *galdrs* given here are also in Proto-Germanic, Gothic, Old High German, Old Saxon and Old Frisian, which thus offers a large sampling of different ancient Germanic languages.

Note also that the section on runic circles in chapter 1 includes several options for creating a runic circle and sacred space. The words for these options are given there in English, German and/or Old Norse, whereas the main body of Armanen ritual words that follow are given first in English, then are given in German and Old Norse in a separate section that follows below.

Of particular note in all three volumes of this book is the inclusion of the Black Sun. Some may argue that the Black Sun is not a part of our authentic ancient tradition, but rather a modern development. In volume one I have shown the ancient precedents for the concept of the Black Sun, while the symbol itself comes from ancient Germanic artifacts. The modern element of the Black Sun mythology must be regarded as a sign that Germanic religion is a living, organic tradition. No other modern revival of Germanic religion has yet successfully produced an authentic, new organic continuation of the tradition the way the Black Sun mythology has.

While modern Germanic heathens have often shied away from the Black Sun and its mythology in the past, that is now changing. Groups like the Asatru Folk Assembly and many others, have shown an increasing interest in the Armanen tradition, and have taken up the Black Sun as a symbol. More will continue to do so in the future. The Black Sun is part of heathenry now and it is here to stay. Therefore, information about the Black Sun and its associated practices are more relevant now than ever, and will become more so over time. In this book is to be found rare Black Sun material such as *galdrs* and exercises that are currently little known in the heathen community. A great deal of progress in one's personal development can be made from undertaking these practices, but it is also my hope that they will serve as a springboard for yet more practices and applications of the Black Sun mysticism to develop organically within modern heathenry.

Like the Black Sun, the Armanen tradition itself is slowly taking on a greater relevance within folkish heathenry. The Armanen rituals, developed by the exceptional occult wisdom of the Armanen masters, are very effective. It is my intention that this book will enable modern heathens to make use of and benefit from these great Armanen ritual developments.

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June 2018

Chapter 1: The Basic Elements of Armanen Ritual

Ritual Tools

You will need an altar (harrow), a candle holder and candles, an incense burner and incense, a cup, chalice or horn, a wand or dagger, a Thorshammers, green and red chalk, and appropriate ritual dress. You may also wish to have a pot or container for burning symbols and writings you have made on paper for magical uses. An additional (but not required) item of great use is a set of rune crystals to set up on the altar. These can be made of any suitable crystal, but the best are large, clear quartz crystals which stand upright and have the rune carved into them, and which are painted with the appropriate rune colors. It is best if all of your ritual items are new, unless you can obtain an item which has formerly been used for Armanen rune practice.

The altar can be a dedicated table of some sort, the mantle-piece of a hearth, or it can be a shelf or a coffee table. The kitchen table often makes the best altar, as it would no doubt have been in many households in ancient times. Use the number of candles appropriate for the ritual. Only one candle is required. You may also wish to use special colors of candles to carve runes in for specific ceremonies and magical operations. The cup or chalice is best a dedicated ritual item that is not used for mundane drinking, though any cup will suffice if a dedicated ritual cup is not available.

The wand can be of any type of suitable wood, crystal or metal. Be sure to choose the type of wood, metal or crystal based on the properties associated with each. The best wand is an “orgone accumulator” wand,

which is made of a copper pipe with seven layers of alternating organic and inorganic material. Orgonite can be added in between the layers for increased effectiveness. (Orgonite is relatively simple to make at home: it is a mixture of 60% organic material and 40% inorganic material such as metal filings). Setting a clear quartz crystal into the end of the wand helps greatly with projection. The wand can be covered in a final layer of leather. When you become a first level Rune Master, you can carve, tool or burn the entire Armanen Futhorkh into the final layer of leather on this type of wand. Elaborate Thorshammers are regularly available these days, but a simple one can easily be made of wood, metal or leather.

The wand is active causal and is an extension of the flame which tunes the runester into the causal plane. The wand enables the causal, spiritual plane and body to dominate the mental. The dagger becomes a personal extension of the active mental as represented by the incense, which connects the runester to the mental plane. The dagger is used to trace the rune circle and then to draw HAGAL runes in the four cardinal directions. The dagger enables the mental plane and body to dominate the emotional. The cup represents the astral or emotional plane and is used to contain the vril which is necessary in order to achieve results in the ceremony. The water accumulates Odic energies that are programmed with the goals of the ceremonial. The Thorshammer is associated with the material plane of manifestation (as it is the tool of manifestation) but it encompasses a union of will, mind, emotion and consciousness. It is the conscious action energized with the other elements: the tool of conscious projection. The Thorshammer represents vril and the runester's ability to channel and direct vril at will toward one's magic goals. It breaks down the barriers. Throw your Thorshammer at your goal which is embedded in an interval of your conscious space-time continuum. The Thorshammer is capable of penetrating anywhere in time and space.

The use of the ceremonial utensils connects the runester to the energies and planes which they represent in order to free up the mental energies required to maintain those connections without utensils so that the mental faculties of the runester may be available to focus on other aspects of the ceremonial.

For carving runes, either a set, or for amulets and talismans, you will need the appropriate knives. Generally two types of knife are used: the first is a larger knife which is used for obtaining your rune blanks. Use it for hacking, chopping, splitting and stripping tree branches. The second type of knife is much smaller and is used for carving the actual runes. The best blade for carving runes is a small carving knife which has been sharpened on both sides: this way one can carve with either the point or the curve. The technique of carving runes involves making a thin central line, and then widening the line (ideally with the curved part of the blade) by cutting in towards the center at a 45 degree angle on both sides.

To color your runes, carve a small piece of wood into what looks like a large, fat toothpick with a point on the end. You can dip this point into your coloring, then use it to apply the color to the inside of your runes. Coloring for runes can be blood (your own), or can be a natural material used in ancient times for runes such as red ochre. Mix red ochre powder with a small amount of linseed oil. If using blood, you can mix the blood with a red ochre/linseed oil mixture to enhance the red color and the flow of the coloring. In a pinch, any red coloring can have the desired effect.

Crafting a Set of Runes

There are numerous ways to make a set of runes. One of the best and likely most authentic is to find a branch of a fruit bearing tree (ideally a pear tree) that is $\frac{3}{4}$ of an inch to $1\frac{1}{2}$ an inch in diameter. Spiesberger wrote that after an “Odic cleansing,” at dawn or an astrologically favorable hour, one should take the magical dagger and cut the branch of a tree which is sympathetically connected to the runes (*Runenmagie* 201). However, the Northern magician may cut the branch of the appropriate tree at any time. Cut the branch into $18\frac{1}{4}$ inch pieces. Another common way to make runes is on vertical pieces of wood cut along the grain. Sand your rune blanks to satisfaction before beginning the ritual for carving. You can carve or burn the runes into the wood. This is best done in a full ritual setting. It is recommended at least to make your runes within a protective rune circle. Lighting the sacred flame and incense, and invocation of the other elements make the carving ritual more effective.

Spiesberger gives a writing from Kummer which is to be used when crafting runes. After you have erected the protective circle, say:

All-Fator, Fuotan, I call to Thee!
With magic All-power flood me.
Awaken the Runes, the old lore in me,
in holy Love I strive toward Thee.
With runic force I ban every wicked wight,
because I serve your godly might.
ALU – TUWATUWA – ARAHARI – FUOTAN.
(Thorsson, *Rune Magic* 38).

(Note: German and Old Norse translations of these ritual words are given below.)

Practice the statha and/or handstatha of the rune prior to carving in order to invoke and accumulate the energy of the rune. Visualize the rune.

Chant the run galdr and *Ljóðatal* verse for the rune. Trace the rune onto the wood with your coloring stick while projecting the energy of the rune into the wood. Then begin carving. Chant the rune galdr as you carve and color. Be sure to close the ritual by discharging with the IS rune as described above. In order to isolate each runic energy, it is best to only make one rune each day. After 18 days, you will have made all of the runes.

After you have gathered your ritual items, clean them thoroughly and project *vril* into them to charge them with your own energy.

Invoking The Four Elements



Figure 1: The Armanen Altar: flame, incense, horn (or cup) and Thorshammer: the four elements Fire, Air, Water and Earth.

In Armanen ritual (as in most other religions and magical traditions of the world), the four elements are invoked using fire, incense, water or wine, and some representation of earth such as stone, bread, or a Thorshammer. The “elements” should not be thought of in a literal, Scientific or mundane way: the four elements are symbols for the four planes of existence: fire is spirit/will, air is mind/intellect, water is astral/emotional, and earth is the body/manifest material world.

Welz gives us the Armanen words for lighting the candle. These come from Spiesberger and reflect authentic Armanen tradition. The formulas given by both Welz and Spiesberger do not contain much original material but rather are composites of the sacred words as given by the earlier

Armanen rune masters such as von List, Marby and Kummer. When lighting the candle, say:

Might of the Light
Eternal in the Universe
Penetrate darkness
Sacred flame shine!
Light up the night.

(Light the candle)

Around darkness, around night.
I am (we are) amidst the light!
Darkness has merged with the light.
Ur-Fire of FA,
burning from the beginning of time,
Light might of AR,
born of the Sun,
at the roots of the worlds,
Give light to the seeker!

When lighting the incense, say:

May the power of the runes
lead me [or us] to a greater understanding
of the universe and myself [or ourselves].

(Note: German and Old Norse translations of these ritual words are given below.)

With the wand, dagger or with both hands, project vril into the water or wine of the chalice while thinking of the purpose of the ritual. This charges the liquid with the purpose of the ritual. Everyone present for the ritual should then drink from the cup to polarize each toward the purpose of the ritual.

Then look at the Thorshammer. Be aware that it is the symbol of your power to draw, harness and project rune energies. Hold both hands over it and feel the interaction of vril between your hands and the hammer.

The four elements that you invoke in this Armanen rune formula have a great relevance to human happiness and success in life. One major problem with humans is that the right order (RIT) of the four elements (planes) is too often reversed. What exists in the material manifestation causes an emotional reaction, which dictates the mental thought and consumes the intelligence, which then imposes itself on the will and controls

it. Then we wonder why there are so many terrible things going on in the world and we are not able to get what we want. One of the main goals of rune practice is to reverse this and restore the divine right order in which the will dominates the mental, the mental controls the emotional, and then the controlled emotional which is in line with the will and the mind above, determines what manifests in the physical world. The will must come to manifest on the material plane effectively and consistently.

When the ritual has been completed, be sure to discharge with the IS or MAN rune (see the end of the Graal Cup Working above, and “The Ritual Rune Circle” immediately below for the discharging method). Extinguish the candles rather than blowing them out. If you have created your runic circle with rune cards or staves, pick them up and place them in whatever you use as a container for them. If you do not have a dedicated private place for your rune practice, you may wish to disassemble your altar, placing each item in different places around the room to give the appearance that each item is merely household decoration. In this way, your altar and tools can be “hidden in plain sight.”

Beginning Words

You can open the Armanen ritual by using Spiesberger's beginning words:

In the name of Gibur-Arahari,
In the name of Arehisosur,
In the name of Holy Rune Might,
In the name of the All-Mother Earth,
I begin with the sacred magical (or mystical) work.

(Note: German and Old Norse translations of these ritual words are given below.)

The Ritual Rune Circle

The rune circle represents and forms the boundaries of Urðr's well, which is contained within it. The rune circle is also the Armanen rune Zodiac and the Black Sun contained within it. The rune circle further represents the Holy Grail. When you first begin practicing Armanen rune statha with the IS rune of Marby's curriculum, it is not necessary to immediately develop an elaborate protective rune circle. In fact, Marby would seem to indicate, with his instruction to practice runes while walking,

that the protective circle is not required. However, as you quickly build up runic energies and the ability to move vril, the protective rune circle will become essential. All Armanen rune masters after Marby who discuss the practical use of runes give some form of protective rune circle.

Practicing runes and working with vril has a tendency to attract the attention of spirits, some of which may interfere with your practice or cause harm. There are also various types of dirty or negative energy in the atmosphere which are undesirable to have present in your runic work area. Further, it is possible that the runester has somehow attracted the attention of malicious magicians who may wish to cause him harm. There are sometimes also negative thoughts, feelings or forces within oneself. These are all excellent reasons to only practice runes within a protective circle.

Another reason to always use a protective circle when practicing runes is spoken of less: the runes themselves have the potential to cause difficulty or harm. Runes are not like many other symbols or tools used in magic: runes are uniquely powerful. They can be invoked intentionally or unintentionally, and have the ability to work even if you don't understand them, what they do or how they work. Runes can be like a fan that is blowing too strongly too close to you. Using runes switches on their strong forces, which will continue to be active and often even increase in intensity until they are shut down. Runes also have a demonic side which can be unintentionally invoked by using runes with less than pure intentions. As such, runes have sometimes been described as “unlucky.”

When I first began using runes decades ago, I did not know enough about them to use them safely. As a result, I ended up having some bad luck and difficult times which I could certainly trace to my use of runes. This happened several times over the years until I became leery of using the runes and I began to avoid them. It wasn't until I started practicing the Armanen tradition that I gained the tools to overcome this phenomenon.

I found that there are four essential elements to using runes without unwanted side effects:

- 1) Use the Armanen Futhorkh instead of the Elder Futhark. The Armanen Futhorkh is tailor-made for magical use, and something about the very configuration of the Futhorkh (likely the simplified number of runes and the direction of the purpose of the Armanen Futhorkh as given by the MAN, YR, EH and GIBOR runes at the end) prevents the rune energies from running wild.

- 2) Always use a protective rune circle when using runes. The circle protects from negative internal and external influences, and protects against the demonic runes and excessive power build up from the runes themselves.

3) Practice statha regularly: the integration of the runes with the self in so intimate a way as statha helps prevent the runes from acting upon you in unwanted ways.

4) Discharge excess accumulated rune energies when your practice is complete. This is accomplished by assuming the IS rune posture and chanting the IS or MAN galdr three times, using the siren form from the highest pitch to the lowest pitch while envisioning the rune energies of your protective circle, and those accumulated in your body, dissipating into the ground and/or returning to the nine worlds, the gods or the Black Sun. (Note: the discharge practice was taught by Spiesberger and Welz using the IS rune, but the practice appears for the first time in Kummer's *Rune Magic* using the MAN rune to discharge after the MAN rune exercise and the Graal Cup Working (13).) When you stand in the IS rune position after practicing the rune(s) of the day, the runes are active and continue to bring their energies into you even after you have stopped doing the galdr and statha. The IS discharge is really a “shutting down” of the runes, making them inactive so they no longer continue to build up their energies in you, which they would otherwise continue to do until they are shut down (which can cause some problems). This fourth protective practice is the most essential to working with the runes safely. Do not omit this step: discharge every time after you do any kind of rune work. The discharge of excess runic energy also serves as an offering to the gods, much as is the case in a sacrifice or offering in a ritual of worship. This offering of vril acts as a gift for a gift: it nourishes the gods and helps maintain the bond and mutually beneficial relationship between gods and men. If you make use of these four methods you will be able to use runes every day without any negative side effects.

Armanen Rune Circles

Armanen rune masters have given different methods of creating protective rune circles. Here, an overview of the different types of circles will be given.

Kummer's Rune Circle

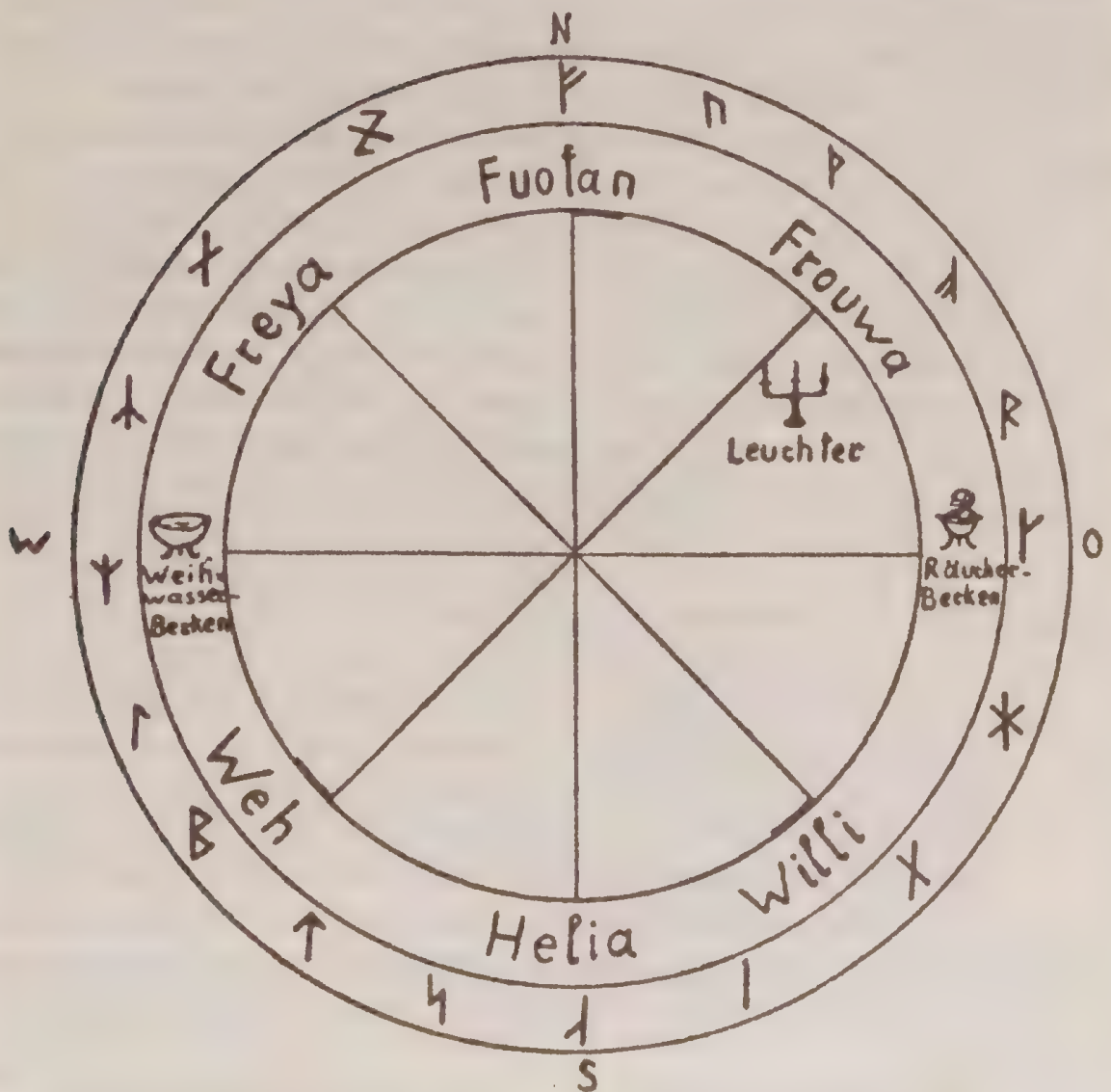


Figure 2: Kummer's rune circle. Note the candle (fire), incense in the east and water vessel in the west.

The first method of creating a sacred circle to be shared publicly in the Armanen tradition comes from Kummer. The magical circle was to be drawn with green chalk and the names and runes with red chalk. Kummer's rune circle has the runes running clockwise, beginning with FA in the north. EH and GIBOR are included in the circle. Kummer divides the circle into eight points. The six which form the HAGAL rune (all but the lateral line) are associated with Germanic gods and goddesses: Fuotan (FA-Wuotan) in the north, Frouwa (Frigga) in the north-east, Willi in the south-east, Helia in the south, Weh in the south-west and Freya in the north-west.

Kummer's instruction is to use a candlestick, holy water and a censer. The censer is placed by the KA runes on the east point of the lateral line and the chalice is placed by the MAN rune on the west point of the lateral line. The candlestick is placed by the OS rune but closer to the center

of the circle than the other two ritual elements. These three ritual items are only to be used at night for magical consecrations. After drawing the circle the runester stands in the center to perform the ritual. Once the ritual is complete, the circle is to be wiped away from the inside out while again reciting the rune banishing (Thorsson, *Rune Magic* 11).

Kummer gives the following words to be used in creating a sacred circle:

All bad influences and forces disappear around me. In me, a protective wall that thickens more and more is built and amplified. It is impenetrable: all disturbing and bad influences bounce off this wall of protection. All my spirit, soul and body are serving in a good sense the forces of all the cosmic divine, to the All-waves it is not an obstacle, as I swing in harmony with them and I have a wall of protection from these also vibrating in me producing waves of force.

This can also be said in the original German:

Alle schlechten Einflüsse und Kräfte verschwinden aus meiner Nähe, um mich baut sich eine Schutzmauer, die sich mehr und mehr verdichtet und verstärkt, sie ist undurchdringbar, alle störenden schlechten Einflüsse prallen an dieser Schutzmauer ab. Allen meinem Geist, Seele und Körper im guten Sinne dienenden Kräften, allen kosmischen göttlichen Allwellen ist sie kein Hindernis, da ich mit ihnen in Harmonie schwingen und ich eine Schutzmauer aus diesen auch in mir schwingenden Kraftwellen hergestellt habe.

Kummer's Rune Banishing

All-Fator, Fuotan, I call to Thee!
With magic All-power flood me.
Awaken the Runes, the old lore in me,
in holy Love I strive toward Thee.
With runic force I ban every wicked wight,
because I serve Thy godly might.
ALU – TUWATUWA – ARAHARI – FUOTAN.

(Thorsson, *Rune Magic* 38).

This can also be said in the original German:

Allfator, Fuotan. ich rufe dich!
Durchström mit magischen Allkräften mich.
Erwecke die Runen, das Urwissen in mir,
in heiliger Liebe streb' ich zu dir.
Mit Runenkraft bann' ich alle bösen Gewalten,
denn ich diene deinem göttlichen Walten.
ALU – TUWATUWA – ARAHARI – FUOTAN.

In Old Norse:

Allföðr Fóðinn, ek hringi í þig!
Flæða með galdra sveitir mig.
Vekja runana, þekkingu í mér,
Í heilögum ást stunda ek þig.
Með runkrafti stafa ek alla illu völdin,
Því að ek þjóna guðdómlega mætti þínum.
ALU – TUWATUWA – ARAHARI – FÓÐINN.

Spiesberger's Rune Circle

Karl Spiesberger gives instructions for creating a protective runic circle. The formulation of the circle itself is not essentially different from Kummer's: an outer and inner circle are drawn in chalk (green, white and red chalk are used for an indoor circle), but Spiesberger does not mention writing the god names given by Kummer. Spiesberger wrote that the candles should be beeswax and the number of candles should correspond to the purpose of the ritual. The common numbers of candles are three, seven and nine. According to Spiesberger, once the circle is created, the runester cannot leave the inner circle; this idea may reflect not the Armanen tradition but Spiesberger's background in ceremonial magic. Spiesberger teaches that a rune circle is to be made by drawing a circle around the sacred space in the air with a wand. He gives the following formula to accompany this action:

In the name of Gibur-Aarahari,
In the name of Týr-Týr,
In the name of Sig-Týr, Sig-Týr, Sig-Týr,
I draw around me (us) the magic circle,
to protect me (us) from the forces of darkness,
From the evil demonic forces.

(Note: German and Old Norse translations of these ritual words are given below.)

After the ceremony, the circle and all characters are to be wiped clean with a sponge dipped in vinegar water. When outdoors, the circle is to be drawn on the ground with a stick or wand, and after the ceremony the earth is to be blurred and smoothed with the hand. Spiesberger notes that little in the way of sacred words for creating the circle has been passed down to us, but that according to Herman Wirth, the TYR rune must be called upon twice. After the creation of the circle, the runester should do the IUM exercise to invoke the forces from above and below.

Welz's Rune Circle

Karl Hans Welz made innovations to the Armanen rune circle as given by Spiesberger. Welz taught the use of rune-staves for creating a circle: the runester lays his runes out in a circle around him. The runes in Welz's circle run counter-clockwise. According to Welz, the reason for this is so that the runes will be running in the same direction as the Zodiac. This idea has been challenged by those who claim that the counterclockwise direction of the runes has nothing to do with the Zodiac, but rather is a reflection of the esoteric vs. exoteric symbolism which is also found in the left and right turning swastika (see chapter 16 for further information). However, it should be noted that prior to Welz, no Armanen rune circles were given that ran counter-clockwise. The rune circles of Werner von Bulow, Gorsleben and Kummer all run clockwise. Therefore this assertion cannot be substantiated based on written evidence.

Welz gave alternate instructions for creating a rune circle. He wrote of creating the circle with the 16 runes of the Younger Futhork and placing EH and GIBOR inside the circle in the east and west points respectively.

Welz also wrote of the rune circle as a sacred space which is your “outer rune realm.” In contrast to this is the “inner rune realm,” which is an envisioned sacred area for runework and which will be different for every runester. Welz contrasts these two rune realms with the “cosmic rune realm,” and claims that it is important to work with all three, which are different but connected. I have found the visualization of an inner rune realm to be useful for my rune practice. The visualization of the inner rune realm can be anything: a sacred grove, a temple, etc. You can also change your inner rune realm at any time.

Welz included ritual items to represent the three elements of fire, air and water as did Kummer: the candle, censer and chalice of wine or water. To this, Welz adds a crystal, rock or Thorshammer to represent earth, the

material plane of manifestation. These are all structural links to “High Order Energy components” of the elements. By using them, the runester is able to easily invoke the elements while freeing up the mind for the purpose of the ritual.

Edred Thorsson's Armanen Rune Circle

In *Rune Might*, Edred Thorsson gave a unique Armanen rune circle. Edred wrote of creating an outdoor circle using wooden pegs and string (124). If you have the space, it is also possible to create your circle using stones. I have an 18 foot stone circle in my backyard which is oriented toward the cardinal directions using larger stones, and which we use for rune practice.

The rune circle Edred gives in *Rune Might* is interesting because of the spacing of the runes. The runes run clockwise as in Kummer's circle, but



Figure 3: Edred Thorsson's Armanen rune circle.

they are clustered into groups with connected meanings. The circle shows the important and meaningful relationships between the runes FA and AR, OS and BAR, HAGAL and YR.

Creating the Protective Rune Circle

Any of the methods given by the Armanen masters for creating a runic circle can be used. You can draw a circle in chalk, in the ground, or you can set down rune staves. You can also make a circle mentally, without using any physical representations of the runes or the circle. Using staves tends to be the most convenient and least messy. If using staves, the best way to start quickly is to make a set of rune cards (assuming you have not yet made a set of Armanen runes of some other material). You can use the Spiesberger rune cards or make your own set on 18 pieces of cardstock approximately 2 inches high and 1 1/2 inches wide. Before you draw or paint each rune on the card, look up its meaning. As you draw or paint, focus on the shape and meaning of the rune and softly chant its name.

When you have completed all 18 cards, you can create your basic “outer rune realm” by placing the cards in the correct order in a circle around yourself starting with FA in the north and going counterclockwise, which correctly aligns your rune circle to the Zodiac. You can determine the minimum size of the circle by stretching your arms out sideways in the cross position. The circle should be no smaller than the distance from the fingertips of your right hand to the fingertips of your left hand, and ideally the circle should be at least seven to nine feet.

After you have placed the cards in a satisfactory circle, you can begin to charge them to create your protective circle. To do this, face the rune card, visualize the rune in your mind, see it shining brightly and pulsing with an aura of vril while chanting the name of the rune. Inhale and draw the energy of the specific rune from the cosmos into your solar plexus chakra or pineal gland. To facilitate this, you may wish to stand in the CROSS position and feel the vril flowing into you from the six directions of the HAGAL rune, as is taught by the Rune Gild. Upon exhaling, chant the galdr of that rune and project the energy toward the rune card or stave in the circle using your hand or a wand or dagger. Then recite the *Ljóðatal* verse for the rune. Then face the next rune and do the same thing until you have created a charged circle of all 18 runes. Develop your visualization ability so that you can see each rune very clearly in your mind, in three dimensions, in its full color, and shining brightly with vril. You should eventually be able to see every rune clearly in its exact spot in the circle even while only facing north. You will see some of the runes in front of you, some to your left, some behind you and some to your right. Once you get past the very

beginning stage of your rune practice, you should create this circle every time before doing any rune work and all rune work should be done inside this circle. You can create this circle anywhere but creating it regularly in a single area will build up the rune energies there over time.

The 18 Rune Verses from the Ljóðatal in Hávamál

(Literal Translation by Aelfric Avery)

∴ FA

I know songs
which a king's wife does not know
and no-one's son.
Help is called one,
and it will help you
with disagreements and sorrows
and sadnesses all.

ᚱ UR

I know a second:
which men's sons need
who would live as healers.

ᚢ ÞORN

I know a third:
if for me there becomes a great need
for a fetter against my opponent,
I dull the edges
of my foes,
their weapons and trickery do not bite.

ᚦ OS

I know a fourth:
if warriors bear
bonds on my limbs,
so I chant
that I may go;
the fetters spring from my feet
and the fetters spring from my hands.

ᚱ RIT

I know a fifth:
if I see a speeding shot,
a spear fly into the folk,
it does not fly so boldly
that I cannot stop it
if I see the sight of it.

ᚷ KA

I know a sixth:
if a warrior wounds me
with roots of a wild tree
and the man
who invokes hatreds to me
then the man eats harm, not me.

* HAGAL

I know a seventh:
if I see a high flaming
hall around sons sitting,
it does not burn so bright
that I cannot protect it
when I know the song to sing.

ᚠ NOD

I know and eighth:
which for all is
useful to take:
where hate grows
amid warriors' sons,
that I may swiftly remedy.

ᚱ IS

I know a ninth:
if through storms I need
to protect a boat of mine on the sea,
the wind I calm
on the waves,
and put to sleep all the sea.

∟ AR

I know a tenth:
if I see hags
playing in the sky,
I so determine
that they fare away
from their souls' skins,
from their normal thoughts.

⚔ SIG

I know and eleventh:
if I must lead to battle
long time friends;
under shields I chant
and they fare with power
whole to the battle,
whole from the battle,
they come whole from everywhere.

↑ TYR

I know a twelfth:
if I see a hanged one dangling,
so I cut
and stain runes
that the man comes down
and talks with me.

⚔ BAR

I know a thirteenth:
if I must on a young warrior
throw water,
he cannot fall
though he comes to the host:
the man does not sink before swords.

↑ LAF

I know a fourteenth:
if before an army and people I must
speak of the gods,

Æsir and Elves
all I know clear,
few of the unwise know so.

Ÿ MAN

I know a fifteenth:
which Þjóðrerir sang
the dwarf before Dellings doors:
power he sang of the Æsir,
forwarding of the elves,
of the intelligence of Hroftatyr.

♠ YR

I know a sixteenth:
if I would of a wise maiden
have the mind all and pleasure,
thoughts I turn
of the white armed woman,
and switch I all her reasoning.

† EH

I know a seventeenth:
that will not slowly forgo me
the youthful maiden.

⌘ GIBOR

I know and eighteenth:
which I neither let know
maid nor man's wife:
all is better
when one knows;
that which leads to the last of the songs
unless to her only
who is wound in my arm
or is my sister.

(Note: German and Old Norse translations of these ritual words are given below.)

It takes some time to create a runic circle reciting all 18 of the *Ljóðatal* verses. While it is best to use the verses while initially creating a circle in a new space, whenever there is a high Holy Day celebration or when you are conducting a magical operation, it is not necessary to use the verses each time you create a rune circle for daily practice. To create a simplified circle, chant the rune names and project vril to the runes in the circle but leave out the rune poem verses. To create a quick circle, place three of the runes in the circle in a single breath. To create a very quick circle, place nine of the runes in the circle with a single very deep breath. When you can visualize the runes all around you while only facing in one direction, you can do this while only facing north instead of turning slightly to face each rune as you make your way around the rune circle.

If you can't set out your rune cards, you can still create this circle mentally by visualizing each rune in the circle as you would even when you use your cards. You can also chant the rune names mentally without actually vocalizing them. Developing the ability to create the rune circle mentally, clearly visualizing and placing each rune, and chanting its name mentally, will be key to your later rune work. Practice this visualization of placing the runes in their proper places in the circle as often as you can. These mental runes are the real “rune set” of the Armanen runester. When you are done your rune work, discharge any surplus rune energies by chanting the IS rune three times. The first time, visualize the accumulated energy dissipating from the circle, the second time from your visualized rune circle, and the third from your body.

In addition to (or instead of) reciting the rune galdrs and verses for each of the runes, you can use Spiesberger's words for creating the circle:

In the name of Gibur-Arahari,
In the name of Týr-Týr,
In the name of Sig-Týr, Sig-Týr, Sig-Týr,
I draw around me (us) the magic circle,
to protect me (us) from the forces of darkness,
From the evil demonic forces.

(Note: German and Old Norse translations of these ritual words are given below.)

Practicing in the same space regularly over a prolonged period of time has the effect of sanctifying that space, making it harder for unwanted influences to penetrate. In such a space, under normal circumstances only a minimal protective rune circle will be required. Nevertheless, certain locations and circumstances call for increased protection, and this can be achieved using the HAGAL rune or the Hammer Rite.

Creating the Sphere with the Cardinal Directions

Spiesberger mentions the use of HAGAL runes in the four cardinal directions to create a magic circle. I have not been able to find this practice in the writings of any Armanen prior to Spiesberger: its origins may be in ceremonial magic. This practice was continued by Welz, and was the predecessor of the Hammer Rite of Edred Thorsson and the Rune Gild which has become popular in Asatru. To enhance your protective runic circle with HAGAL runes, visualize the HAGAL rune and draw its energy into your solar plexus chakra upon inhaling. Upon exhaling, chant “HAGAL” while drawing the HAGAL rune in the air with your hand or with a wand or dagger.

Draw one HAGAL rune in each of the cardinal directions, beginning in the north. If your rune circle has been created counter clockwise, draw your HAGAL runes in the order of north, west, south and east for continuity. You may then draw a HAGAL rune above your head and one below your feet to complete the protective sphere. Visualize the lines of the six HAGAL runes extending, crossing one another and meeting their opposite counterpart HAGAL runes to create a spherical web of protection around you.

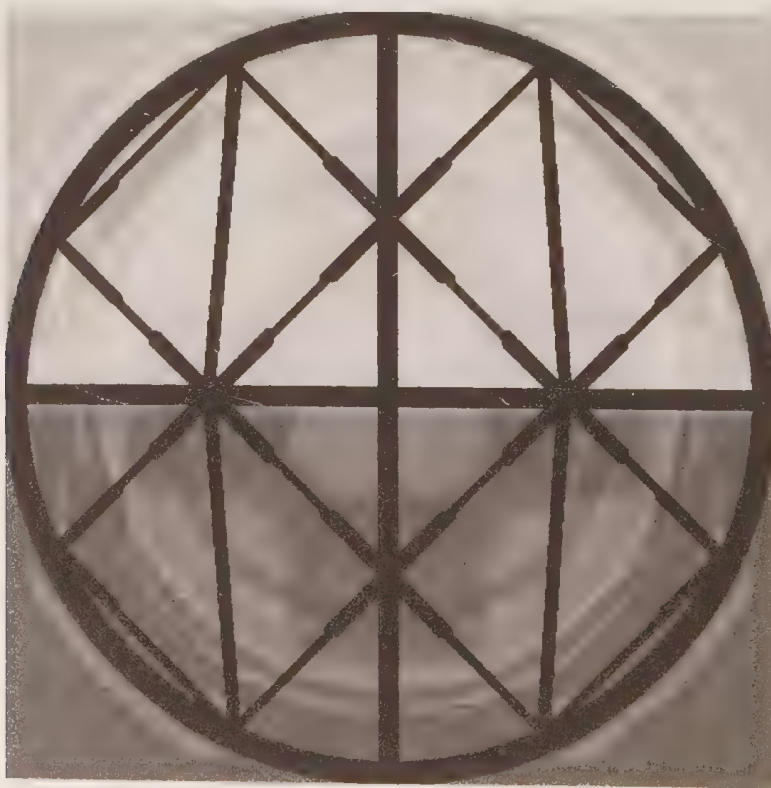


Figure 4: The HAGAL sphere.

The Hammer Rite

Similar to the protective HAGAL rune circle is the Hammer Rite, which is used by the Rune Gild. The Hammer right may be used instead of the HAGAL protection given above. After you have created your runic circle, face north and draw vril from the cosmos into your solar plexus chakra along the six points of the HAGAL rune. Make the hammer sign in the north, saying:

Hammar í Norðri, helga vé þetta ok hald vörð! (Hammer in the north, hallow and hold this holy stead!)

Turn 90 degrees to the right and trace the hammer sign in the east, saying:

Hamarr í Austri, helga vé þetta ok hald vörð! (Hammer in the north, hallow and hold this holy stead!)

Turn 90 degrees to the right again and trace the hammer sign in the south, saying:

Hamarr í Suðri, helga vé þetta ok hald vörð! (Hammer in the south, hallow and hold this holy stead!)

Turn to the west and say:

Hamarr í Vestri, helga vé þetta ok hald vörð! (Hammer in the west, hallow and hold this holy stead!)

Return to the north, and at the apex of the sphere above you, trace the hammer sign, saying:

Hamarr yfir mér, helga vé þetta ok hald vörð! (Hammer over me, hallow and hold this holy stead!)

Then project the hammer sign below the nadir of the sphere and say:

Hamarr undir mér, helga vé þetta ok hald vörð! (Hammer under me, hallow and hold this holy stead!)

Assume the cross position and say:

Hamarr, helga vé þetta ok hald vörð!

Repeat this for the other three directions and once for the vertical axis. Center all the forces in the sphere by folding your arms from the cross position toward your center, with your fingertips touching your solar plexus, saying:

Um mik ok í mér Ásgarðr ok Miðgarðr! (Around me and in me Asgard and Midgard!) (Thorsson, *The Nine Doors of Midgard* 29-30).

Call to the Landvættir

Instead of the HAGAL signing or the Hammer Rite, you can do a different invocation of the cardinal directions known as the call to the Landvættir, which is based on traditional Icelandic lore. Standing in the center of your sacred space, face east in the MAN rune posture and say:

From the east swims the dragon, to the dread of my foes.

Turn to the north in the MAN rune posture and say:

From the north flies the earn [eagle], to give me insight.

Turn to the west in the MAN rune posture and say:

From the west charges the bull, to give me might and main.

Turn to the south in the MAN rune posture and say:

From the south strides forth the rock giant, to make me steadfast.

At each of these stations, visualize the being invoked in each direction coming forth from your solar plexus chakra and faring to the outermost points of the space you are sanctifying (Thorsson, *Alu* 172).

In German:

Vom Osten schwimmt der Drache, zum Schrecken meiner Feinde.
Aus dem Norden fliegt der Verdienst [Adler], um mir Einblick zu geben.
Aus dem Westen läßt der Bulle auf, mir Macht und Haupt zu geben.
Aus dem Süden schreitet der Felsriese voran, um mich standhaft zu machen.

In Old Norse/Icelandic:

Frá austri suður drekinn, að ótti óvina minna.
Frá norðri flýgur launþeginn, til að gefa mér innsýn.
Frá Vesturlöndum gjöldin naut, að gefa mér mátt ok aðal.
Frá suðurhluta kemur fram Klettakreppan, til að gera mik stöðug.

Banishing and Cleansing the Stead

Practice the the AR, MAN, and IS runes to further banish negative energies and harmful spirits from your stead. You may use the statha or handstatha forms of the runes. As in the other runic practices, draw the energy of the rune into you upon inhaling, and upon exhaling, chant the galdr. The galdr may then be followed by the *Ljóðatal* verse for the rune.

Ending Words

To close the ritual, you may use one or more of the following ending words.

In the name of Gibur-Arahari,
In the name of Arehisosur,
In the name of Holy Rune Might,
In the name of the All-Mother Earth,
I finish the magical work (mystical work)
and thank you high powers
For the time of this experience.

And/or:

Here in the hall of the High One,
Useful to the Aryan, but not to the Ettin!
Hail to him who learns it!
Hail to him who teaches it!
So take it to your advantage and use
the blessing, as you have heard it! (Hávamál 164).

And/or:

I thank the runes for your energies. I ask that your energies remain
in me and with me to strengthen me and build up your rune might in

me so that I may become a fully capable rune master who has the ability to take control of destiny at the roots of creation. I am becoming a fully capable rune master who has the ability to take control of destiny at the roots of creation. I am taking control of destiny at the roots of creation. I ask that only your surplus energies return to the realms of creation.

(Note: for more than one person, use “we” instead of “I”).

And/or the statement in Old Norse:

svá skall þat vera! (so shall it be!).

(Note: German and Old Norse translations of these ritual words are given below.)

Exercise:

1. After reviewing the different methods of creating sacred space given above, choose the methods that work best for you. You may wish to experiment with some or all of them before you choose. Create a sacred space each time you do rune practice using your method of choice.

Chapter 2: Armanen Rune Magic

In order to practice magic, an understanding of the principles and elements of magic is required. There are many books which give the fundamentals of magic, some of which are excellent and others which completely miss the mark (most of the latter are popular books written by people who are ignorant of real magic but who seek to make money from high volume book sales). To give a detailed description of the basic principles of magic in this book would be a digression. What I will do is go over the basics as taught by the Armanen rune master Karl Hans Welz, who gives perhaps one of the simplest and clearest explanations of the basic principles of magic. Nevertheless, while using this model it is important to remember that magic does not work like science, where if objective rules are followed correctly, the operation will yield its desired results. Rather, successful magic depends on the state of being (the capacity and performance) of the magician himself (Thorsson, *Alu*, 166).

According to Welz, only three aspects are required for the performance of magic: 1) the Target, 2) the Trend, and 3) Energy. If any of these three are missing, magic cannot work. This theory appears to be at variance with that expressed by Thorsson in *Alu*. However, the two ideas are actually in harmony with one another when we consider that the magician must have the capacity and magical performance ability to effectively specify the Target and Trend, and to successfully generate enough energy for the magical operation to work.

The Target is the person or thing the magic is directed towards. Who or what do you want to effect with magic? This must be specified in some way in a magical operation. The Target can be specified in various ways. You can use a picture of a person, a sample of their DNA such as hair or fingernail clippings, their name written in runes, a runic or magical symbol which represents the person, or even a mental image of the person. The reason these things work to represent the Target is because vril (orgone) is not limited by space and time, but rather follows similar structures. If you address a magical working to the Target of a picture of someone, the vril you generate for the working will transfer the Trend from the picture to the person (provided you have successfully designed your Trend and provided sufficient vril to achieve the operation).

The Trend is what you want to have happen. In a magical operation, it is essential to have a clear idea of what you want the outcome to be, and you have to specify this in some way as part of the operation. For the rune magician, this is where the runes are extremely useful because they inherently represent a vast array of trends, and can be combined into bindrunes and galdrstafir to represent an infinite number of specific trends in detail. A Trend can be expressed verbally, or written out on paper, but the best trends are created with symbols which obscure their meaning. The more hidden the Trend by the symbols used to represent it, the more it is able to access and work from the hidden, unconscious levels of creation where the runes are located, the realms which have the power to initiate the change in the world which is desired in a magical operation. The rune magician can write out his Trend in runes, use a row of runes to symbolize the Trend, or use bind runes and galdrstafir to represent the trend. The runes can be carved, written, or for the Armanen, the runes can be done in statha or handstatha form only with full effectiveness.

One of the great things about rune statha is that the body becomes an antenna for runic energies, and this process generates a large amount of vril, which is the third aspect of successful magic. Vril must be directed to the Target and the Trend in order for magic to work. The supply of vril to a magical operation is like the power supply to an electronic device. All of the components and circuitry of an electronic device may be present and functional, but the device cannot achieve its purpose unless sufficient power is supplied. Therefore, in magic, a sufficient amount of vril must be generated. Just as different electronic devices which serve different purposes require different amounts of power, so different magical operations require different amounts of vril. The more ambitious, large-scale, or difficult to achieve the goal is, the more vril is required to successfully manifest the goal using magic. Typical ways of generating vril are sacrifice, dancing and chanting. In Armanendom, vril is generated through rune statha. There is an Armanen exercise given below which is to be used in magical operations which will generate sufficient vril for most basic magical operations. Then,

the runes which are used for the magical operation either on their own or in a bind rune, are performed in statha form in order to charge them.

Runes, then, can be used for all three aspects of magic. Runes can represent the Target, the Trend and simultaneously generate the vril. In this way, runes are completely ideal for the practice of magic. The knowledge of rune meanings and the ability to effectively draw vril from the worlds of the World Tree, the rune realms and the Black Sun, is essential for the successful practice of rune magic.

We can also draw runic energies from the “similar structures” which are manifestations of those specific rune energies. This is so not just because the specific manifestation is a symbol or structural link for the rune, but because the manifest thing actually contains the energy of that rune (or combination of runes) because the manifest thing is created by that rune's realm of creation. For example, snow and ice are a symbol of the rune IS, but they are also created from that force of cold that originates in the rune realm of IS. This is the same principle as the Aryan healing magic where flesh is healed by applying earth, bone is healed by applying stone and so forth, as is reflected in the creation myth concerning the body parts of Ymir out of which the world was made. The (micro-cosmic) bone and the stone (macro-cosmic bone of Ymir) contain the same energy and therefore the un-whole or damaged bone can be healed by accessing and drawing vril from the whole, macro-cosmic version of the same phenomenon.

The symbols of the runes can be compared to a Graphic User Interface for computers. The GUI graphics symbolize different aspects of the computer and its functions, which are otherwise hidden within the computer in inaccessible machine code. This graphic interface is an easy way to access the computer's functions because it allows you to see files and folders and such and click on them. Without the GUI, the only way to control the computer would be by typing lines of code, which requires an above average computer knowledge. The GUI, then, acts as a bridge between the user and the deeper nature and function of the computer that the average user is incapable of understanding or accessing otherwise. In the same way, the symbols of the runes allow the magician to access the otherwise hidden and inaccessible realms of creation *and* to symbolically represent the will of the practitioner (the Trend). When you practice runes, you access the realms of creation. But when you do magic, you access the realms of creation *and* you project your will upon them.

Again, however, it must be kept in mind that magical ability is not developed on its own, rather, one must undergo personal transformation and advance spiritually at the same time. In order to truly gain magical power that is in line with the *Rita*, we must relinquish our lower, material, animal-like identity, and come to identify with the Higher Self, the Wuotan-Kristos self. The reason this is necessary is because when we identify with the Higher Self, the individual will and the divine will become one. When this

happens, not only do we want what God wants, but God also wants what we want. This is the key to true right and good magical power. By identifying with the Higher Self we gain access to God's creative power, which enables us to shape and reshape the universe as we choose, as co-creators, from the underlying roots of creation.

In actuality, everyone already creates their own universe magically to some extent or another, but most are not aware of it, do not do this intentionally, and many do not get the results they really want. Instead, they unintentionally magically create negativity and difficulty for themselves and others. If they do get good results, these are often not as regular as they could be. The difference is that people who have not made much progress in healing or spiritual advancement are controlled by their minds and negative emotions. This is the reversed order of influence from the elemental planes of existence as explained above: the material controls the emotional/astral, which controls the mental, which controls the will, which is always scrambling to keep up with fighting the mental and emotional pain of the mundane life difficulties. As such, many people get bad results in their lives. However, when one heals and makes spiritual advancement, such a person aligns the elements in the correct order within themselves, with the will controlling the mind, the mind controlling the emotions and the emotions manifesting the material. Then that person gains control over himself and over the world around him, and is able to create the good results he desires.

There are a number of stumbling blocks to developing such magical abilities. Some of them result from our Scientistic brainwashing. For example, we can have conceptional problems with the process of magic because while we determine what happens with our will and mind which make the universe around us, we do not consciously manifest the details. This mechanical part of making and altering the universe is accomplished outside of the realm of our consciousness and awareness (like the autonomic nervous system runs many tasks in the body independently of the brain and without our awareness). Only our will and thought is our conscious, aware contribution to this process. Because people do not experience the mechanical creation of the details of change in the universe, they are fooled into thinking (the illusion is created) that they do not create their world and that everything is outside their control: they see themselves as helpless victims of the whims of other people, chance/fate/luck, nature and God. We need to be aware of this to understand that our lives actually are in our control so that we can maximize our ability to create, reshape and manifest the universe and our worlds. Our knowledge, advancement and ability is tested along the way. When we fail and need to learn more, the tests are longer and harder because the tests are also the lessons. But when we make some progress, the tests are shorter and easier because they are only needed to show us that we still have a bit to work on. If we are making progress, our challenges in all areas of life in which we have made progress (releases, re-

frames, neutralizing Garma, learning lessons etc.) will decrease, and each time we do face a new challenge we will deal with it better than we did with previous challenges, with less fear and more faith. When we have made real progress, these challenges will no longer be distressing because we will know that we can control them and that the solution will quickly manifest (we will manifest it *unconsciously*) even if we are not aware of what the way forward is at the time.

All of these aspects of magical development point to one essential truth: that of microcosm and macrocosm, as above, so below. You are the World Tree. If you want to change the world, change yourself. If you want to make changes in the objective world, make changes in the subjective world. If you want to change the macro-cosmic form of something, change its micro-cosmic form. If you want to change the future, change the present (and the past on the mental level by re-framing your thoughts to restore any perceived losses with meaning and purpose).

Magic vs. Religion

Different theories have been proposed to explain the relationship and differences between religion and magic. There is no need to go into those here. As we have seen above, the process of magic consists of 1) Target, 2) Trend, 3) Energy. We see these three aspects manifest in magical operations in different ways. However, we can also see that these three aspects are usually present in religious rituals as well. For example, religious worship usually includes prayer and offerings. Prayer specifies a Trend and a Target, and is usually an attempt to access higher power and gain some kind of benefit by supernatural or non-ordinary means. Such is of course also the purpose of most magical operations. Offerings, whether of praise (chanting and dancing) or of material items such as bread, wine and money, are all methods of generating vril which are akin to a blood sacrifice. They supply the energy toward the Trend and Target specified in prayer in the exact same way that various methods of vril generation supply energy to a magical operation.

Religion is distinguished from magic primarily in that the former is exoteric: it recognizes an external divinity or divinities who are considered to be capable of answering the prayer, while the ones who pray are usually considered partly or completely helpless to achieve their goals on their own. Magic, on the other hand, tends to be esoteric, and while gods or entities are sometimes called upon, the operation is usually seen as being achieved by the power of the magician himself, especially in the tradition of Northern magic. Religion, then is usually on the Right Hand Path while magic tends to be of the Left Hand Path.

One of the main differences between religion and magic is that those who practice religion do not consider themselves to be practicing magic, and tend to think poorly of magic and to demonize magicians. However, the similarity between the structure of magical rituals and religious rituals indicates that religious rituals appear to have been originally designed and created to perform magical operations. In other words, religion was once magic. Religious people most often go through all of the steps of their rituals without any awareness of the magical nature and origin of their rituals. The ritual elements are carried out often in an empty way without knowledge or understanding of their nature or purpose. Therefore it can be said that “religion is magic misunderstood.”

That being said, another important aspect of the relationship between religion and magic must be mentioned here. “The sorcerer will constantly feel the need to engage in some magical act every time he or she meets a specific challenge in life: no job, no lover, sickness and so forth...the magician's ego must be elevated to the level of the *fravashi* and the will must be infused with consciousness. When this orientation is gained, then wisdom, power, and pleasure will flow into the life of the magician. *Needs* will not be felt, because they will be fulfilled before they occur” (Flowers, *Original Magic* 46). In the Mazdan Way, the Magian performs regular rituals to keep himself aligned with the Divine Right Order. This is the primary form of magic used, however, the rituals themselves are essentially “religious” in nature.

One important point here is that while religious rituals may be empty and ineffective for the exoteric religionists who practice them in ignorance, those same rituals can be powerful magical tools for the esoteric magicians who practice them with deeper understanding. Here is another example of how the lines between magic and religion can blur. Another important point here is that the greatest magical tool can be to practice general “religious” rituals rather than magical operations for every specific need. If one practices such rituals consciously, with an awareness of their magical utility, the need for individual magical rituals to meet specific needs can be eliminated as those needs will no longer arise. This is an important concept for the Armanist and the Wuotanist to grasp when deciding how to move forward with their ritual practices.

Those who are aware of the similarities between magic and religion can achieve magical results through religion, magic or both. However, the flip side of this is that in ignorance, magic can be just as empty and ineffective as religion is to many on the Right Hand Path. The Right Hand Path, however, does serve its own purposes. One of the great benefits of the Right Hand Path and of religion (as opposed to magic) is that religion is a manifestation of culture which is capable of fulfilling cultural and social needs in a way that the Left Hand Path and magic usually cannot. Most people are not capable of understanding or practicing the esoteric. However,

even those who have the aptitude for the esoteric still usually have family, cultural and social needs that can only be met by exoteric religion. Therefore, we must understand that while religion (exoteric, Right Hand Path) and magic (esoteric, Left Hand Path) appear to have the same origin and general configuration, that both serve necessary and different functions, and are best taken together to form a balance rather than having only one to the exclusion of the other. This is the productive relationship between Wuotanism and Armanism in ancient times as taught by von List.

The Theory of How Magic Works

Using runes magically can be seen in different ways. One way is to think of charging the rune or combination of runes or bind-runes with vril. Another way to see it is to program runes into a background of vril (ether), which changes and modifies the vril with energies from the rune realms of creation. Rune statha allows you to easily combine vril with energies from the rune realms of creation at any time without any preparation work involving tools, utensils and ritual space.

To change something inside yourself or out in the world from the rune realms of creation at the root, to change destiny (which is nothing more than a supposedly obliged outcome based on that which already exists), go to the realm of UR to work with the runes. Enter the state of void thought (what Kummer calls the “negative state”) with IS and UR, from which any creative act is possible. Work there with FA to generate new outcomes. Make bind runes of a problem, then break them down and burn them, and construct in their place new bindrunes for the new desired results. Send these up to the realm of NOD so that the Swartalfs may fashion the new astral forms to be manifest in Miðgarðr. Use THORN to project the energies to the targets. Use FA to send and causally force the change and the new bindrunes to be created and pushed through the realms and planes to be manifest in Miðgarðr.

You are the Tree. The Well is your Rune Circle. Everything is runes: the stones around the Well, the water in the well (which is the woven fabric that goes back to the beginning/infinity). Orlög, the water, the weave, the framework of creation is infinitely interwoven HAGAL patterns. The patterns are you. The weaving of the Norns, your weaving with the Norns, creates space-time. There is no difference between the principle of magic and the principle of original creation. Both are the exact same thing. Outside of space-time, all is woven, all is eternally in the Well. It is possible to project vril (and work magic) in the past and future because vril acts outside of space and time and follows structural links instead. The mind and emotions are also not bound by space and time. Like vril, they can move

freely with trends to targets anywhere in space and time. That the mind (and therefore our capability) is limited by space and time is incorrect and must be overcome. Believing only this one lie is enough to leave us practically powerless to control our destinies.

In HAGAL there are an infinite variety of completed woven patterns. The weaving is nothing more than the selection of various alternate patterns to create the variations in the weave of the existing pattern, in the “now” of the parallel universe in which consciousness is currently present. What actually happens when things change is that consciousness moves into a different parallel universe, just as the sun does not actually come up and go down: rather the earth goes around the sun. In the web of Urðr, consciousness is the shuttle moving from one parallel universe to another creating the pattern of deeds that happened: what exists in space-time.

The weaving of Urðr's web is the selection and weaving together of quantum possibilities for any given moment, selected from the full range of parallel universes to be manifest in “the world” which is really just whatever location within the parallel universes at which the consciousness is present in any given moment. The web of Urðr is the “the timeline” of space-time, but it is really the collection and combination of multiple parallel universes that the consciousness moves in and out of on its journey through lives in the manifest world. The web itself as a single united whole is completely connected to consciousness, and as a unified whole does not exist except in relationship to consciousness. This is the biggest secret of NOD, of the “timeline,” the web of Urðr, the well of Urðr.

We select new parallel universes to become part of the timeline by the choices we make, and with our actions, whether we really choose these actions or not. The things we believe that we cannot change with choices and actions are our Garma. However, in truth we can overcome them with good deeds, spiritual activity or suffering (burning off Garma) and we can change the parallel universe or quantum possibility with magic.

The overall trends of one's identity, qualities and destiny are set by the stars: the different constellations in the Zodiac each have a unique trend or set of trends which are given power by vril in the cosmos, in the Zodiac heaven. When a person is born, they become the target for the Zodiac trend of the time, and the Zodiac vril becomes attached to them: the powers of that Zodiac sign trend within them. The universal mind directs the Zodiac vril to give quality to created beings. However, we also have minds (which are actually connect to and ultimately connected to the divine mind). So we can set different trends by shaping vril into different trend-shapes, sending it to the targets with the power of our minds. Doing so is not to infringe on God's will, rather it is simply math. If you can create the trend and generate enough vril to power it, you can override a cosmic trend in the Zodiac inasmuch as it relates to your specific circumstance at the time, and you can enforce your own different trend on a target. To do so becomes especially

important considering that the Zodiac is the primary tool of the evil Demiurge, which he uses to create this world, imprison and harm the divine souls and cause misery to serve his own selfish interests.

How to Practice Rune Magic

As previously mentioned, the Armanen tradition of statha and handstatha offers the rune magician a quick and easy way to practice magic. Once you have sufficiently practiced all the runes in statha form (14 days of minimum ten minute daily practices per rune for all the runes, and the same for the handstathas), you will have built up enough runic energies in your body to be able to effectively and safely use the runes to practice magic. The Armanen rune magician can simply do the statha or handstatha for a rune or a series of runes, or combination of statha and handstatha, to effect a magical result. Often, the handstathas are the most useful for this type of magic because they can be done discretely, under a table or under one's coat. However, it is important to note here, as mentioned elsewhere, that in order to effectively do the handstathas, you must first have completely practiced the stathas.

This type of magic can be done any time or in any place, especially if it is an emergency. However, while statha and handstatha magic do not require a complicated ceremonial, it is still the best practice to do them within at least some basic ritual protection and preparation. If possible, go to a private place where you cannot be seen. Before you start, have a very clear and certain idea of which rune or combination of runes you need to invoke in order to achieve your magical purpose. Create one of the quick rune circles (one, three or nine runes per breath, and omitting the Hávamál rune poem verses) around you by galdring all the runes in Futhorkh order, visualizing them charged and pulsating in their correct places in the circle around you. If you cannot go to a private place where you cannot be seen, you can create your rune circle mentally, doing the galdr for each rune mentally. You may be able to accompany the creation of your circle with handstathas if they can be done out of sight.

The Vril Charging Rite

After you have created your rune circle, charge yourself with the vril for the operation by using the appropriate variation of the Vril Charging Rite. The rite appears first in Spiesberger's book *Runenmagie*, where it is called "Increasing the Magical Influx." Welz gives a version of the rite

which is very close to the one given by Spiesberger, but he refers to it awkwardly as the “Development of an Individual Force Field for the Drawing and Projecting of Rune Energies.” The rite is ultimately based on the affirmations from Marby's rune thought exercises. The statements which accompany each rune are only a few of many. They appear here and in the Ritual of Success given below. These numerous statements are a combination of words Spiesberger took from von List, Marby, Kummer and others, to which he added his own. Welz then further added his own, so that the words are a compilation of many Armanen rune masters.

The most basic form of the Vril Charging Rite is the IUM practice. Stand in the IS rune statha facing north and take three deep breaths. Do the IS statha and galdr once and say:

Self-knowing, I am an antenna for radiation and waves of primal vril.

Form the UR statha, do the UR galdr once and say:

Self-knowing, I draw vril from the deepest depths, out of the spheres of the earth, out of the UR-Mother's womb.

Then form the MAN statha, do the MAN galdr once and say:

Self-knowing, I draw vril from the highest heights, from the cosmic worlds, from Heimdallr's Kingdom.

In German:

IS: Ich bewußt will ich Antenna sein, für Strahlen und Wellen der Urkraft.

UR: Ichbewußt, schöpfe ich die Kraft, aus den tiefsten Tiefen, aus den Sphären der Erde, aus Urmutters Schoß.

MAN: Ichbewußt, schöpfe ich die Kraft, aus den höchsten höhen, aus kosmischen Welten, auch Heimdalls Reich.

(Spiesberger, *Runenmagie*, 161-162).

In Old Norse:

IS: Ek vil meðvitað vera Loftnet, fyrir geislum ok öldum Ur-gróða.

UR: Ek skapa meðvitað kraftinn, jafnvel dýpsta djúpið, frá kúllum jarðarinnar, frá Ur-móður hring.

MAN: Ek skapa meðvitað kraftinn, frá hæstu tindunum, frá heimsmönnum, jafnvel heimi Heimdallar.

The exercise can be repeated several times if desired or necessary. In *Rune Might*, Thorsson recommends practicing this exercise until you can feel a decrease in the runic energies. This is useful, because then you will learn how many times you can do the exercise to increase the vril to its maximum potential, and when you have to stop in order to avoid draining the accumulated vril.

The long version of the Vril Charging Rite is preferable because in its performance, a greater amount of vril is generated for your magical operation. The long version is as follows. Note: the practice of each rune involves 1) the body position, 2) looking at the stave on your altar, 3) visualizing the rune, 4) chanting the rune galdr, 5) the following words which further invoke each rune. Omitting any of these will decrease the power of the operation.

MAN. Power of MAN, release in me the power of the Divine!

FA. All-creating power of FA which is born of the Divine Fire, act through me and help me create!

UR. UR, power of origin, power of the roots of all beings, increase my powers of healing and of being aware of the causes.

THORN. Streams of cosmic energies are revolving within me. Cosmic energies radiate wherever I direct them responsibly.

IS. One with the will of the universe, I am master of myself and master of my universe, filled with power and harmony. I am a radiating and forceful field of willpower. My will is ruler.

MAN. Cosmic powers of creation stream into me.

HAGAL. Cosmic power of creation act within me.

IS (Arms at sides). Cosmic powers of creation act through me.

IS (Arms raised). Self-knowing, I am an antenna for radiation and waves of primal vril.

UR. Self-knowing, I draw vril from the deepest depths, out of the spheres of the earth, out of the UR-Mother's womb.

MAN. Self-knowing, I draw vril from the highest heights, from the cosmic worlds, from Heimdallr's Kingdom."

The Vril Charging Rite (Increasing the Magical Influx) in German

MAN: Rune des MAN entfessele in mir die Macht göttlicher Magie.

FA: Die alles schaffende, feuergezeugte Fa-Runenkraft wirkt magisch zeugend durch mich.

UR: Mein magischer Influxus wächst durch der Ur-Rune Kraft.

THORN:

Die magischen Ströme kreisen in mir
und strahlen,
wohin ich sie lenke,
verantwortungsbewußt.

IS:

Eins mit dem Willen des Alls
beherrsche ich mich
und meine Umwelt
voll Kraft und Harmonie.
Ich bin ein strahlendes,
zwingendes Willenskraftfeld.
Mein Wille dominiert.
(Sendestellung und Drehen im Kreise)

MAN: Magische Kräfte strömen mir zu. (Man- Runenstellung)

HAGAL: Magische Kräfte wirken in mir. (Hagal-Griff vor der Brust)

IS: Magische Kräfte wirken durch mich. (Is-Runen-Sendestellung)

(From Spiesberger's *Runenmagie*, 219-220.)

IS: Ich bewußt will ich Antenna sein, für Strahlen und Wellen der Urkraft.

UR: Ichbewußt, schöpfe ich die Kraft, aus den tiefsten Tiefen, aus den Sphären der Erde, aus Urmutters Schoß.

MAN: Ichbewußt, schöpfe ich die Kraft, aus den höchsten höhen, aus kosmischen Welten, auch Heimdalls Reich.

The Vril Charging Rite in Old Norse/Icelandic

MAN: Máttur manna, sleptu mér krafti hins guðdómlega!

FA: Allt skapandi kraftur FA sem er fæddur af guðdómlegum eldi, athöfn í gegnum mik ok hjálpaðu mér að búa til!

UR: UR, upprunalegu uppruna, kraftur rótanna allra verka, auka völd mínar ok lækna um orsakirnar.

THORN: Streymir alheimsorkunnar snúast í mér. Himneskur orkar geisla hvar sem ég bein þeim á ábyrgð.

IS. Eitt með vilja alheimsins, ek er meistari sjálfan ok meistara alheimsins, fyllt með krafti ok sátt. Ek er geislandi ok kraftmikill vettvangur viljastyrks. Vilji minn er höfðingi.

MAN: Himneskur völd sköpunarinnar streymir í mik.

HAGAL: Himneskur kraftur sköpunarinnar starfar innan mín.

IS: Himneskur völd sköpunarinnar starfa í gegnum mik.

IS: Ek vil meðvitað vera Loftnet, fyrir geislum ok öldum Ur-gróða.

UR: Ek skapa meðvitað kraftinn, jafnvel dýpsta djúpið, frá kúllum jarðarinnar, frá Ur-móður hring.

MAN: Ek skapa meðvitað kraftinn, frá hæstu tindunum, frá heimsmönnum, jafnvel heimi Heimdallar.

Note that like the creation of the runic circle, the Vril Charging Rite, in either its simple or complex forms, can be done mentally.

After you have completed the appropriate form of the Vril Charging Rite, immediately begin the specific runes for your magical operation. Do the statha or handstatha for each rune while chanting the galdr. Do each rune

1-5 times, depending on what is best for your specific circumstance. The more times you do each rune, the more of that rune's energies you will invoke and accumulate, which means you increase the chances of success for your magical operation. For increased chances of success, you can practice a single rune or a series of runes for 15-20 minutes, half an hour or even an hour. After you have completed the statha for the runes of your operation, meditate for a few minutes knowing that your intention is now active on the astral plane, and envisioning with confidence and certainty your intention becoming manifest. When you are done, be sure to discharge the surplus rune energies you have generated, as well as the runic circle, using the IS rune with the downward siren chant three times as described above, while envisioning the surplus vril dissipating into the ground or sideways out from the rune circle.

Statha and handstatha magic and mental rune magic all work best for the experienced practitioner. However, not everyone is comfortable working so heavily on the mental and astral planes like this. When a runester has less knowledge and experience, and therefore less confidence and power, more elaborate magical ceremonials may be required to achieve the desired results.

Exercises:

1. Practice the short form of the Vril Charging Rite (the IUM exercise) in the language or languages of your choice.
2. Practice the long form of the Vril Charging Rite in the language or languages of your choice.

Amulets and Talismans in Rune Statha and Handstatha Magic

A simple way to enhance a statha or handstatha rune magic working on the material level that will be more comfortable to many, is to make an amulet or talisman which has the rune, combination of runes or bindrunes (see below for further information on creating runic inscriptions and bindrunes) drawn on paper, or carved or burned into wood. Kummer suggests to only use wood or paper, not metal or stone, so you can quickly and easily dispose of the runes through burning or scraping should something go wrong (Thorsson, *Rune Magic* 34).

An amulet is a magical object created to provide protection to its wearer or bearer. A talisman, on the other hand, is used to give power or energy to its owner or to attract a particular benefit. However, these

distinctions are perhaps less meaningful in a traditional Germanic context, in which both types of items were called in Old Norse *hlútr*, “lot, talisman,” *taufr*, “magical charms,” and Old English *lybesn*, “amulet” (Thorsson, *Alu*, 180). When made of wood, such objects were referred to as a *teinn*, “tine” (Thorsson, *Futhark*, 98). Such items should be made within the runic ritual setting, after the rune circle has been erected. Then perform the Vril Charging Rite as above. The runes for your magical operation will be the ones you used to make your magical item, whether separate or as a bind rune. Do the statha or handstatha and galdr for each of these runes, but direct the vril into the talisman.

After the runes are carved and you have done the Vril Charging Rite and the statha and/or handstatha for the runes on your magical item, then you can stain the runes. This is best done with either your own blood, red ochre or some other natural red coloring. Red ochre was used for coloring runes in ancient times. Mix red ochre powder with linseed oil. However, any red coloring can also be effective. If using blood, mixing the blood with red ochre will enhance both its ability to flow into the runes and its red color. After you have completed the staining, hold your amulet or talisman and meditate for a few minutes, feeling the vril flow from your hands into the object, knowing that your intention is now active on the astral plane, and envisioning with confidence and certainty your intention becoming manifest. Paper or wood talismans can alternately be burned after they are made. When you are done, be sure to discharge the surplus rune energies you have generated, as well as the runic circle, using the IS rune with the downward siren chant three times, while envisioning the surplus vril dissipating into the ground or sideways out from the rune circle.

The Armanen Tradition and Ceremonial Magic

The farther back we go in the modern Armanen tradition, the less information we have about the practice of Armanen rune magic. “Von List did not write openly about rituals (although we know from various accounts that he practiced them himself). But the sources for his rituals are obscure and hard to trace” (Thorsson, *Rune Kevels* 4). While the Armanen Orden has claimed that von List left a complete liturgy for the AO, from Thorsson's account it seems doubtful that the AO rituals reflect a putative original liturgy from von List. Also important to note is that the AO rituals reflect seasonal offerings and celebrations rather than rituals of operative magic.

Marby, Kummer and Peryt Shou wrote extensively on rune exercises, but little on practical magical applications, which they often only hinted at. Karl Spiesberger is the first Armanen rune master to write about specific magical applications for rune exercises in what we think of as a

proper magical *ceremonial* context. Spiesberger, however, was a member of the occult group *Fraternitas Saturni*, and therefore his rune magic is very heavily influenced by the ceremonial magic of the time, which was itself heavily based on Mediterranean magic. While Spiesberger is known to have preserved information from earlier Armanen rune masters, there is no way to tell what Spiesberger preserved apart from what he invented. Karl Hans Welz, who was a student of Spiesberger's, continued the tradition of having ceremonial magic as the setting for Armanen rune magic. As such, there is in fact very little written about practical rune magic in the Armanen tradition which does not involve the Spiesberger-Welz type of ceremonial magic.

One issue with the Spiesberger-Welz ceremonial magic is that it (along with the Mediterranean magic on which it is based) is quite different from traditional Germanic or Northern magic. Armanism is Aryo-Germanic, which means that it goes much deeper into its inherited Aryan roots than does modern Retro-Heathen Germanic reconstructions, meaning that a broader range of ritual forms is possible in Armanism. Therefore, ceremonial, Mediterranean style magic ultimately has its origins in Aryan magic and as such, is acceptable within the Aryo-Germanic tradition. This is a broad and open-minded view though, which is not shared by a great many modern heathens. However, contrary to what most modern Retro-Heathens believe, Armanism truly is a traditional, authentic Germanic tradition which is entirely Germanic in character, as is explained in more detail above.

In *The Galdrabok*, Stephen Flowers distinguishes two great traditions of magic in medieval Northern Europe: the Scandinavian, or traditional Germanic, and the Continental, which was based on Mediterranean magic (Greco-Egyptian, Judao-Christian and eastern) (21). The two traditions ended up borrowing heavily from one another and continue to do so to the present day. Flowers explains that Mediterranean magic was complex, involving much preparation. The focus is on the elaborate ritual and the many objects required and rules to be followed. Mediterranean magical rituals must be done at specific times which require knowledge of astrology. They also usually take a long time to complete.

On the other hand, traditional magic was much simpler. "There rarely seems to be any preparation for the specific working. It would seem that the Icelandic magician constantly prepared himself in a general way and then applied his spells almost in a rough and ready fashion" (35). Germanic magic could be performed at any time, and could be done quickly. The practice of magic using only *statha* and *handstatha*, then, is entirely in keeping with the qualities of traditional ancient Germanic magic. The Armanen rune magician prepares himself with his daily rune practice, and can then execute magical operations quickly and easily with *statha* and *handstatha*.

Another important difference between Mediterranean and Germanic magic is that the former tends to be based on a Right Hand Path ideology,

while the latter tends to fit into the Left Hand Path category. Mediterranean magic calls upon spirits or entities who are implored and threatened so that they will carry out the work of the magician. On the other hand, Germanic magic tends to rely on the magician's own will to carry out the operation, and any spirits are only invoked as helpers. The runes are not seen as spirits who do the work for the magician, rather they are used as tools to help the magician work his own will. The power of the spirit comes from within the magician, not from a real or imagined external spirit or god. This is an essential aspect of Armanen theology and magical practice.

Spiesberger's Rite of Success

The Spiesberger and Welz Armanen rune ceremonials lay solidly within the realm of Mediterranean style magic. They are not functionally deficient: on the contrary, they work very well for achieving magical goals. These Armanen ceremonials are ultimately based on Spiesberger's Rite of Success. A short version of this rite is given in *Rune Might* which skips the many of the Mediterranean elements as well as a the central operative runes of the rite.

Karl Hans Welz gives a series of rune ceremonials, each of which are intended to serve a specific purpose. All of Welz's ceremonials are based upon the prototype of Spiesberger's Rite of Success. The differences between Welz's various ceremonials are few: the most notable differences are that they each specify different Targets and Trends according to their individual purposes. Therefore, familiarity with the basic Rite of Success given by Welz is sufficient to understand the Armanen rune ceremonial, which can then be adapted for any specific purpose.

Here, I give my own version of this rite. As with any other rune work, the rite is best done within a protective rune circle. Have in mind the Target and the Trend of your magical working as you perform the rite. What do you want to achieve with this rite? Who do you want to achieve it for? Be sure to discharge with the IS rune when the rite is complete. The ritual words can be in English as given here, or to add a more traditional element to the ceremony you can use the German and Old Norse translations of the Armanen ritual words given below (Note: the ritual words which are only found in the Rite of Success are given here in both English and German. The other parts of this ritual which are standard to Armanen magical rituals and which are given in German elsewhere in this book are only given in English here).

1. Choose a time for your ritual which will be advantageous to its purpose. If you wish something to increase, three days prior to a full moon is the ideal time. The time may also be chosen based on astrological reckoning.
2. Prepare yourself for the ritual by taking a bath. Clear your mind, breaking your connection to mundane reality. Put on fresh clean robes.
3. Prepare an altar with representations of the four elements: a candle (fire), incense (air), a cup (water) and a Thorshammer, crystal or stone (manifestation, earth). Fill the cup with water or wine. It is also helpful to have a set of runes (cards, staves or best of all, crystals) on the altar laid out with FA in the north, in a counterclockwise circle.
4. The runes for the default rite are: NOD, BAR, FA, SIG, MAN, BAR, AR and TYR (When altering the rite for your own specific purposes you may use different runes as necessary). Carve these runes into candles, ideally candles which have different colors which correspond to the colors of each rune. Place the candles on the altar. You may optionally make a talisman of these runes written on paper or carved in wood at this time.
5. Say the Beginning Words:

*In the name of Gibur-Arahari,
In the name of Arehisosur,
In the name of Holy Rune Might,
In the name of the All-Mother Earth,
I begin with the sacred magical (or mystical) work.*

6. Lighting the flame. Say:

*Might of the Light
Eternal in the Universe
Penetrate darkness
Sacred flame shine!
Light up the night.*

(Light the flame)

*Around darkness, around night.
I am (we are) amidst the light!
Darkness has merged with the light.
Ur-Fire of FA,
burning from the beginning of time,
Light might of AR,*

*born of the Sun,
at the roots of the worlds,
Give light to the seeker!*

7. Light the incense and say:

*May the power of the Runes
Lead me [us] to a greater understanding
Of the universe and myself [ourselves].*

8. Place your hands over the cup (or use a wand or dagger) and project vril into it, charging it with the intention of the ceremony. Drink from the cup to polarize yourself to the purpose of the ceremony.

9. Place your hands over the Thorshammer, knowing that it is your power to receive and send vril within your own body and to others. Feel the interaction of vril between the Hammer and your hands.

10. Create the protective runic circle around you using one of the methods described above. Use the galdrs for each rune with its corresponding rune poem verse, and/or Spiesberger's words for creating a sacred circle:

*In the name of Gibur-Arahari,
In the name of Týr-Týr,
In the name of Sig-Týr, Sig-Týr, Sig-Týr,
I draw around me (us) the magic circle,
to protect me (us) from the forces of darkness,
From the evil forces.*

11. With your wand or dagger, trace a HAGAL rune in the air in front of you to the north. Turn to the west, and trace another HAGAL rune. Turn to the south and draw a third HAGAL rune. Turn to the east and draw a fourth HAGAL rune. Visualize the six points on each of the four HAGAL runes connecting to form a spherical network or web of protection around you.

12. Face north, assume the IS statha and do the IS galdr five times or until you feel the rune might to be engaged. Repeat a dynamic galdr such as "Vibrating in the primal field of force, I am one with its will" (see "Rituals Words/Invocations/Meditations for the Armanen Runes" below for more Armanen dynamic galdrs suitable for this purpose).

13. Do the Vril Charging Rite, given above.

14. Light the candle into which you have carved NOD (the first rune of the rite). Assume the statha of NOD. Look at the candle and at its corresponding stave on the altar. Visualize the rune. Chant the galdr of the rune. Then say the following (in German or English):

Rune der Norne
löse den Schicksalzwang,
wende die Not.

*Rune of the Norn,
loosen the obliged fate,
turn away the Need.*

Light the candle of BAR (the second rune). Assume the statha of BAR, look at the candle and the stave, visualize the rune, chant the galdr and say:

Neue Leben sprießt
durch die Barrune
gebärende Gewalt.

*New life sprouts,
through the BAR rune's.
birth-giving powers*

Light the candle of FA. Assume the statha of FA, look at the candle and the stave, visualize the rune, chant the galdr and say:

Wahse, gedeihe
durch die macht des FA.

*Grow, thrive,
with the power of FA!*

Light the candle of SIG. Assume the statha of SIG, look at the candle and the stave, visualize the rune, chant the galdr and say:

Die Kraft in mir siegt!
Der Sigrune allbezwingende macht,
führt von Erfolg mich zu Erfolg.

*The power within myself is victorious.
All-conquering SIG rune,
lead me from success to success.*

Light the candle of MAN. Assume the statha of MAN, look at the candle and the stave, visualize the rune, chant the galdr and say:

Ma, Urwort der Fülle,
sei meiner Wünsche Erfüller,
sei mehrer dessen,
was geistig mit frommt.

*Ma, Ur-word of fullness,
be the fulfiller of my wishes,
Be the increaser
of what mentally avails.*

Light the candle of BAR. Assume the statha of BAR, look at the candle and the stave, visualize the rune, chant the galdr and say:

Der Barrune Weihesege,
wehre blindem Zufall,
wehre der Fügung,
übelwollender Gewalten

*The blessings of BAR,
fend off blind chance,
fend off coincidences
from evil forces!*

Geborgen im BAR,
Genieß' ich meiner Wünsche Frucht.

*Shielded by BAR,
I enjoy the fruits of my requests.*

AR

Heil und Vollendung
wirke der Sonne göttliche macht!

*Healing and completion,
The Sun works divine power.*

TYR-TYR, TYR-TYR, TYR-TYR!
Wohlstand wächst,
Glück sich mehrt,
des Kampfes Frucht: Sieg!

*TYR-TYR, TYR-TYR, TYR-TYR!
Might waxes,
and luck increases
the fruit of the fight: Victory!*

As the word “victory” is spoken, move into the SIG-TYR posture [DIAGRAM] and say:

SIG-TYR, SIG-TYR, SIG-TYR!

HAGAL

Hegende Kräfte des Alls strömen mir zu.
Hegende Kräfte des Alls wirken in mir.
Hegende Kräfte des Alls wirken durch mich.

*Cosmic forces of the universe flow to me.
Cosmic forces of the universe work in me.
Cosmic forces of the universe work through me.*

15. If you made a talisman, hold it and meditate for a few minutes, feeling the vril flow from your hands into the object, knowing that your intention is now active on the astral plane, and envisioning with confidence and certainty your intention becoming manifest. Paper or wood talismans can be burned after they are made.

16. Make a closing statement (this can also be used for any rune ritual including daily rune practice):

*In the name of Gibur-Arahari,
In the name of Arehisosur,
In the name of Holy Rune Might,
In the name of the All-Mother Earth,
I finish the magical work (mystical work)
and thank you high powers
For the time of this experience (Spiesberger).*

(Or one of the other Ending Word statements given above).

17. Discharge the surplus rune energies you have generated, as well as the runic circle, using the IS rune with the downward siren chant three times, while envisioning the surplus vril dissipating into the ground or sideways out from the rune circle.

Exercises:

1. Practice the Rite of Success.

A Traditional Germanic Format for Armanen Rune Magic

Some Armanen students will feel completely comfortable using only the Spiesberger-Welz ceremonial forms of Armanen magic. However, the ceremonial format has a few drawbacks: 1) the ceremonials take a long time to perform and require substantial preparation and the following of many specific rules and observances 2) the rituals do not provide for great specificity in their creation of Trend links 3) The ceremonies do not have the format or style of traditional Germanic magic and rituals from the north.

The Spiesberger-Welz ceremonials can be practiced with more traditional Germanic elements. For example, instead of wearing ceremonial robes, one can wear traditional Germanic clothing, or simply one's regular clothing. While it is possible to carve runes into anything and still achieve a good result, it can be considered more traditional to carve runes into wood or bone than into candles. However, as mentioned above, the Armanist does not need to carve runes into any physical object: by practicing the Rune stathas and building up the rune energies in the body over a period of time, the Armanist gains access to the power of the runes instantly and can invoke them, access them and make use of them quickly and easily without carving or writing. As such, the practice of rune statha on the master level results in the manifestation of his wishes even without performing a magical ritual for a specific purpose. If the Armanist does choose to do a magical ritual for specific purpose, it is enough to perform statha and galdr for the required runes. While writing or carving runes in addition to performing galdr and statha may be desirable for specific purposes or may enhance the operation, it is nevertheless not actually necessary to do so all of the time. However, for those who feel a need to carve physical runes, a more traditional Germanic form of Armanen rune magic ritual is given here.

1. Prepare with certainty the runes or bindrunes for the operation ahead of time. Dress in traditional Germanic clothing or in regular or semi-formal modern clothing. Do not worry about the time of your ritual, or about preparation. You continually prepare yourself for magic with your daily rune practice, which enables you to perform effective magic at any time and place according to your need. Your altar can be the kitchen table, a coffee table or a bedroom dresser. If you are outside you can work directly on the ground, or on a cloth set upon the ground. Your ritual utensils can be ordinary household utensils. Any ritual words you choose to use can be in English (given above in the Rite of Success), your own native language, or you can use the German and Old Norse translations of the Armanen ritual words given below.

2. [Optional]: Make a fire if possible, or light a candle. Burn incense if you wish. You may use the Armanen invocations for the flame and incense in English, German or Old Norse (see below for the German and Old Norse translations) if you wish or omit them. Have a horn of ale or mead with you. Wear a Thorshammer.

3. Create your protective rune circle using one of the methods above. If possible draw your circle in the earth with a staff or walking stick. Or create your circle mentally.

4. [Optional]: Do the Hammer Rite or call to the Landvættir as given above.

5. Carve the runes or bindrunes into a wood or bone amulet or talisman. Represent the Target by carving the person's name in runes or a bindrune which represents the person, into the talisman underneath the runes or bindrunes of the operation, or on the back of the talisman. In ancient times, the name of the Target was sometimes cleverly woven into the runic inscription which specifies the Trend.

6. Do the Vril Charging Rite.

7. Do the statha and galdr for each rune in the series or in the bindrune. Project the generated vril into the amulet or talisman.

8. Stain the runes with blood and/or red ochre mixed with linseed oil while chanting the rune galdr and projecting the runic energies you have accumulated in your body into the amulet or talisman. You may also place a few drops of the ale or mead from the horn onto the carved runes.

9. You may recite a verse from ancient Germanic lore, modern traditional Germanic compositions, or one which you have composed yourself that reflects the goal of the magical operation.

10. The final step is the Rune Sending, which can take drastically different forms depending on the nature of the object inscribed with runes and the purpose of the magical operation. For a working intended to effect the public, place the rune object in public view. If the working is intended to effect a single individual, place the rune object in the individual's house, property or on their person, or cast it on the ground toward that person. Runes work on hidden levels. Therefore, the power of a working can be increased by hiding the rune object either for a time or permanently. Any hidden location will do, but specific locations may be more in harmony with and favorable to the specific working than other locations. You can also bury a rune object, or submerge it in water. These options would be especially useful if the working is to draw vril from or take effect on the level of the earth or water, or to communicate with the spirits of such. The rune object can also be burned to send the message instantly to the hidden otherworld from which the runic forces will act. If the Target of the operation is inside a person's body, as could be the case with health-related magic, the runes can be inscribed on a digestable object and taken internally either directly or by being scraped off into a drink and consumed. Evidence exists for the latter method in the Elder Edda (Sigurdrífumál stanzas 15-17), and for the former in an Icelandic galdrstafr in which the inscription is to be made in cheese and then ingested. For more detailed information on sending, see *Alu: An Advanced Guide to Operative Runology* 175-178 by Edred Thorsson.

11. Close the rite with one or more Ending Word statements given above, or the simple statement in Old Norse:

Svá skall þat vera

So shall it be!

Here I have only given an example of how to practice traditional Germanic magic with the Armanen runes. Of course there are many different forms of rune magic beyond the talismanic ritual given here. The specific methods and finite details of rune magic practice are as numerous as there are rune magicians and magical goals. The more experienced a magician becomes, the more he will feel confident to innovate or experiment with different forms rather than thinking he needs to rely on one specific formula or another in order for the working to be successful. For more information

on traditional Germanic rune magic practices see Edred Thorsson's *Futhark* 93-124 and *Alu: An Advanced Guide to Operative Runology* 171-193.

Those English speakers who seek a modern version of the Armanen tradition may be satisfied with rituals which are entirely in English. However, for those who would prefer an even more traditional, archaic or tribalized, form, the rituals can be done in part or in whole in other Germanic languages: modern German, Old Norse, Gothic, Anglo-Saxon, Old Saxon or Old High German. Given below are some of the essential aspects of Armanen ritual translated into German and Old Norse.

Names of the Armanen Runes in German, Gothic and Old Norse

<u>Rune</u>	<u>Armanen</u>	<u>Serrano</u>	<u>Gothic</u>	<u>Old Norse</u>
Ƶ	FA	Feor	Faíhu	Fé
ᚢ	UR	Ur	Urus	Úr
ᚦ	THORN	Thor	Þiup	Þurs
ᚨ	OS	Os	Ans	Óss
ᚱ	RIT	Ried	Ráida	Ræið
Ʒ	KA	Kaum	Kusma	Kaun
✱	HAGAL	Hagal	Hagls	Hagall
ᚷ	NOD	Nauth	Náuþs	Nauðr
ᚱ	IS	Is	Eis	Ís
ᚲ	AR	Ar	Jér	Ár
ᚷ	SIG	Sieg	Sauil	Sól
ᚹ	TYR	Týr	Teiws	Týr
ᚷ	BAR	Bar	Bairkan	Bjarkan
ᚷ	LAF	Laugr	Lagus	Lögr
ᚷ	MAN	Man	Manna	Maðr
ᚷ	YR	Yr	Aihs	Ýr
ᚷ	EH	Ehe	Aihvs	Jór
ᚷ	GIBOR	Gibur	Giba	Gjaf

Armanen Rune Ritual Words in German

“Beginning Words,” “Lighting the Flame,” “Creating the Sacred Circle,” and “Ending Words” are from Karl Spiesberger's *Runenpraxis der Eingeweihten-Runenexerzitien*, 190-191. “Wuotan's Rune Song” and “The Hávamál Rune Poem” are from Gorsleben's *Hoch-Zeit der Menschheit* and are also found in Kummer's *Heilige Runenmacht* (8-12). Note that the

German translation from Gorsleben and Kummer is very free and interpretive. Compare with my literal English translation below from the original Old Norse.

Beginning Words

Im Namen von Gibur-Aarahari,	<i>In the name of Gibur-Aarahari,</i>
Im Namen von Arehisosur,	<i>In the name of Arehisosur,</i>
Im Namen der heiligen Runenmächte,	<i>In the name of Holy Rune Might,</i>
Im Namen der Allmutter Erde,	<i>In the name of All-Mother Earth,</i>
beginne ich mit der heiligen	<i>I begin the holy</i>
magischen (mystischen) Handlung.	<i>magical (mystical) working.</i>

Lighting the Flame

Mächte des Lichtes,	<i>Might of the Light</i>
ewig im All,	<i>Eternal in the Universe</i>
zerreißet das Dunkel!	<i>Penetrate darkness</i>
Flamme, heilige, glühe!	<i>Sacred flame, shine!</i>
Erleuchte die Nacht.	<i>Light up the night.</i>

(Light the Flame)

Ringsum Dunkel, ringsum Nacht.	<i>Around darkness, around night.</i>
Ich (wir) inmitten der Helle!	<i>I am (we are) amidst the Light!</i>
Weichen dem Lichte	<i>For the Light</i>
Mußte die Finsternis.	<i>Darkness had to make way.</i>
Urfeuer des FA,	<i>Ur-fire of FA,</i>
lodernd seit Anfang der Zeiten,	<i>Burning from the beginning of time.</i>
Lichtkraft des AR,	<i>Light power of AR,</i>
sonnegeboren	<i>born of the sun,</i>
an der Welten Beginn,	<i>at the roots of the worlds</i>
leuchtet dem (den) Irrenden!	<i>Give light to the seeker!</i>

Lighting the Incense

Mögen die Mächte der Runen
mich (uns) zu einem besseren Verständnis
von All und mir (uns) führen.

*May the power of the runes
lead me (us) to a greater understanding
Of the universe and myself (ourselves).*

Creating a Sacred Circle

Im Namen von Gibur-Aarahari,
Im Namen von Týr-Týr,
Im Namen von Sig-Týr, Sig-Týr, Sig-Týr,
Im Namen der Allmutter Erde,
ziehe ich um mich (uns) den magischen Kreis,
der mich (uns) schützen soll vor den Mächten der Finsternis,
vor der Bosheit dämonischer Gewalten.

*In the name of Gibur-Aarahari,
In the name of Týr-Týr,
In the name of Sig-Týr, Sig-Týr, Sig-Týr,
In the name of All-Mother Earth
I draw around me (us) the magic circle,
to protect me (us) from the forces of darkness,
From the evil, demonic forces.*

Rúnatal (Wuotan's Rune Song)

“Zeit ist's, zu reden vom Rednerstuhle!”

"It's time to speak from the speaker's stool!"

An der Urda, der Norne, geweihten Brunnen

At the holy Well of Urda, the Norn,

Schweigend saß ich, sah ich und sann.

I sat silently, I saw and thought.

Da hört ich die Rede des Hohen.

There I heard the speech of the High One.

Von Runen er sprach, vom Roate der Götter,

Of Runes he spoke, of the council of the gods,

Vom Ritzen der Runen, vom Raunen der Runen.

Of the carving of the runes, of the whisper of the runes.

In der Halle des Hohen!

In the Hall of the High!

In der Halle des Hohen

In the Hall of the High

Hört ich das sagen:

I heard it said:

Ich weiß, wie ich hing am windkalten Baum

I know how I hanged on the wind-cold tree

Neun eisige Nächte,

Nine icy nights,

Vom Geere verwundet, dem Wodan geweiht:

Wounded by the spear, consecrated to Wuotan:

Ich selber geweiht mir selber

I myself consecrated to myself

Am mächtigen Baum, der den Menschen verbirgt,

On the mighty tree, which is hidden from man,

Wo er den Wurzeln entwachsen.

Where he grew from its roots.

Sie boten mir weder Brot noch Wein,

They offered me neither bread nor wine,

Da neigt' ich mich sichend hernieder,

Then I bowed down to search,

Erkannte die Runen, nahm klagend sie auf,

I recognized the runes, took them up screaming,

Bis daß ich vom Baume herabsank.

Until I sank down from the Tree.

Begann nun zu werden und weise zu sein,
Then I began to worth and to be wise,
Zu wachsen und wohl much zu fühlen.
To grow and to feel well.
Am Worte entwickelte Wort sich um Wort
In the words, word developed around word
Und Werk sich am Werke zu Werken:
And work from works to works:
Nun weiss ich die Sprüche, wie kein fürstliches Weib,
Now I know the words, that no princely woman knows,
Und keines der Menschenkinder. –
And none of the children of men. --

Ljóðatal (The Hávamál Rune Poem)

Und sind diese Sprüche dir, Menschensohn auch
And if these words are, O son of man,
Auf lang hinaus unlernbar:
for a long time beyond learning:
Faß sie, erfährst du sie!
Get them as you experience them!
Nutz sie, vernimmst du sie!
Use them as you take them!
Heil dir, behieltst du sie!
Hail you who keep them!

∇ FA

Das erste dir hilfreich zu helfen verheisst
The first will greatly help
in Sorgen, Siechtum und Schmerzen:
In sorrow, sickness and pain:
In ewigem Wechsel hinwandelt der Mensch
In eternal change man wanders forth
Vom Vergehen zu neuem Entstehen.
From passing away to new arising.

∩ UR

Ein Anderes nenn ich, das allen ist not,
Another one I know, which is needful to all,
die amten als heilende Aerzte;
Who would live as healing physicians

Erkenne dich selbst, dann erkennst du die Welt,
Know yourself, then you know the world,
lernst Uebel von Ursache scheiden.
Learn to separate evil from the roots.

Þ ÞORN

Ein Drittes erfasse ich, droht mir Gefahr,
A third I grasp, when danger threatens me,
die Feinde durch Zauber zu fesseln:
The enemies to charm with magic:
So stumpf ich dem zürnenden Gegener den Stahl,
So I blunt the steel of the opposing enemy,
dem Stock gleich sein Schwert nicht mehr schneidet.
Like a staff, the sword no longer cuts.

ᚱ OS

Das weiß ich zum Vierten, und wirft mir der Feind
I know this as the fourth, if the enemy puts on me
um Füße und Hände die Fessel:
the fetters, on my feet and hands:
vom Bein fällt die Bande mir, sing ich den Sang,
the bond falls from my leg when I sing the song,
hinunter die Haft von den Händen.
Down falls the bond from the hands.

ᚱ RIT

Das kann ich als Fünftes, kommt feindlichen Flugs
That I know as a fifth, if comes the enemy's shot,
ein Pfeil in die Volksschar geschossen;
A spear flung into the crowd;
Wie hell er auch klirre, ich hemm seine Kraft,
As bright as it can clash, I can stop its strength,
wenn fest ich ins Auge ihn fasse.
When fast I fix my eye on it.

ᚱ KA

Ein Sechstes ist mein, versehrt mich ein Mann
A sixth is mine, if a man hurts me
mit saftfrischen Stammes Wurzel;
With the root of a wild tree;

Nicht mich dann versehrt, den Man selbst verzehrt
It does not then hurt me, but the man himself is hurt
das Verderben, damit er mir drohte.
By the doom with which he threatened me.

* HAGAL

Ein Siebentes lernt ich, lodert den Saal
I learned a seventh, if the hall burns
im Brande um Bank und Genossen;
with fire around bench and comrades;
Wie breit er auch brenne, ich banne die Glut,
As broad as it burns, I banish the blaze,
sobald ich den Zaubersang singe.
As soon as I sing the spell.

† NOD

Ein Achtes mein eigen ist, allen im Volk
An eighth is my own, for all the folk
gar nützlich in Not zu vernehmen;
is useful in distress;
Wo Haß zwischen Mann und Mann sich erhebt,
Where hatred between man and man rises,
vermag ich gar schnell ihn zu schlichten.
I can quickly settle it.

| IS

Das sing ich zum Neunten, wenn Seenot mich drängt,
This I sing for the ninth, when distress urged me,
mein Schiff vor den Fluten zu schützen;
To protect my ship from the floods;
Dem Sturm biet ich Stille, wie steil auch die See,
I still the storm, no matter how steep the sea,
und wiege die Wofen in Schlummer.
And cradle the waves in slumber.

^ AR

Eine Zehntes ich finde, wenn zaubrische Frau'n
A tenth I find, when magical women
im Fluge die Lüfte durchfahren;
pass in flight through the air;

Ich wirk es dahin, daß sie lassen verwirrt
I make it clear, that they leave confused,
von Gewalt und zerstörendem Streben.
From their violence and destructive striving.

⚔ SIG

Das kann ich als Elftes, wofern in den Kampf
This I know as an eleventh, if into the fight
den Freund ich, den lieben, geleite;
I must lead the friend that I love;
Ich sing's in den Schild, daß er siegt in der Schlacht
I sing it in the shield that he wins in the battle
und Heil ihn umhegt allenthalben.
And has wholeness all around him.

↑ TYR

Ein Zwölftes ich sing, wenn ich seh im Gezweig
A Twelfth I sing when I see in the boughs
am Hanf den Gehängten sich schwingen;
the hanged one swinging from the hemp;
Vom Stamme er steigt, muß Rede mir stehen,
from the trunk he rises, and must give me council,
wenn recht ich die Runen nur ritze.
if rightly I rist the runes.

⚔ BAR

Ein Dreizehntes nenne ich, netz ich den Sohn,
A thirteenth I say, if I sprinkle the son,
den jungen, mit Weihendem Wasser;
the young one, with holy water;
Steht einst er vorm Feind, kann fallen er nicht,
If he stands before the enemy, he cannot fall,
kein Schwert wird zum Staube ihn strecken.
No sword will strike him into the dust.

↑ LAF

Ein Vierzehntes sing ich versammeltem Volk
A Fourteenth I sing to the assembled folk
beim Nennen der göttlichen Namen;
While naming the divine names;

Der Asen und Alben verschiedene Art
The Æsir and Elves of different kinds
weiß keiner unkundig zu sagen.
No-one in ignorance knows or can say.

‡ MAN

Ein Fünfzehntes kann ich, das Volkrast, der Zwerg,
A fifteenth I know, that Volkrast the dwarf,
früh singt vor den Toren des Tages,
Sings early before the gates of the day,
Den Asen zur Stärkung, den Alben zur Kraft,
To strengthen the Æsir, to give power to the Elves,
mir Allvater, aber zur Weisheit.
But to me, the Allfather, to make wise.

‡ YR

Ein Sechzehntes sprech ich bei sperriger Maid,
A sixteenth I speak to the unwilling maid,
ihr Lust und Verlangen zu wecken;
Her lust and desire to wake;
Ich wandle das Herz dem wonnigen Weib,
I turn the heart to the blessed woman,
zu mir ihre Wünsche sich wenden.
To me her wishes turn.

‡ EH

Ein Siebzehntes weiß ich, durch weises Gesetz
I know a seventeenth, by a wise law
zwei Leben in Liebe zu fassen;
Two lives in love to join;
Und jede ist willens: kein jungfräulich Weib
And every one is willing: no virgin woman
wird danach mich leichthin verlassen.
Will then easily leave me.

✂ GIBOR

Ein Achzehntes lernt ich, doch ließe ich nie
An eighteenth I learned, but I would never let
ein Weib oder Mädchen er wissen,
A woman or maid know it,

Denn immer weiß jeder sein Bestes allein –
As everyone always knows what is best for himself -
das leitet zum Schluß mich der Lieder –
Which leads me to the end of the songs -
Die Eine denn sei's, die im Arme mir liegt
The one it must be, who lies in my arms
Als ehlich Weib und als Schwester.
As a married woman and as a sister.
Nun hab ich gesungen das hohe Lied
Now I have sung the high song
hier in der Halle des Hohen,
Here in the Hall of the High One,
Den Ariern nötig, den Joten nicht!
Useful to the Aryans, but not to the Ettins!
Heil ihm, der es lernt!
Hail him who learns it.
Heil ihm, der es lehrt!
Hail him who teaches it.
So nehmt euch zunutze
So take advantage and make use of
Das Heil, die ihr's hörtet!
The holiness which ye have heard!

Ending Words

Im Namen von Gibur-Arahari,	<i>In the name of Gibur-Arahari,</i>
Im Namen von Arehisosur,	<i>In the name of Arehisosur,</i>
Im Namen der heiligen Runenmächte,	<i>In the name of Holy Rune Might,</i>
Im Namen der Allmutter Erde,	<i>In the name of the All-Mother Earth,</i>
Beende ich mit der heiligen magischen	<i>I end the holy magical</i>
(mystischen) Handlung	<i>(mystical) working</i>
und danke euch hohen Mächten	<i>and thank you high powers</i>
für die Stunde diese Erlebens.	<i>for the time of this experience.</i>

And/or:

Nun hab ich gesungen das hohe Lied	<i>Now I have sung the high song</i>
hier in der Halle des Hohen,	<i>Here in the Hall of the High One,</i>
Den Ariern nötig,	<i>Useful to the Aryans,</i>
den Joten nicht!	<i>but not to the Ettins!</i>
Heil ihm, der es lernt!	<i>Hail him who learns it.</i>
Heil ihm, der es lehrt!	<i>Hail him who teaches it.</i>
So nehmt euch zunutze	<i>So take advantage and make use of</i>
Das Heil, die ihr's hörtet!	<i>The holiness which ye have heard!</i>

And/or:

So soll es sein!

So shall it be!

Armanen Rune Ritual Words in Old Norse/Icelandic

“Beginning Words,” “Lighting the Flame,” “Creating the Sacred Circle,” and “Ending Words” in their original German are from Karl Spiesberger's *Runenpraxis der Eingeweihten-Runenexerzitien*, 190-191. My translation of the “Wuotan's Rune Song” and “The Hávamál Rune Poem” is very literal so the reader can determine the actual contents of the poem and learn something of the Old Norse as well.

Beginning Words

Í nafni Gjöf-Arahari,	<i>In the name of Gibur-Arahari,</i>
Í nafni Arehisosur,	<i>In the name of Arehisosur,</i>
Í nafni heilags rúna máttar,	<i>In the name of Holy Rune Might,</i>
Í nafni Allmorða jarðarinnar	<i>In the name of the All-Mother Earth,</i>
Ek hef byrjað með heilögum	<i>I begin with the sacred</i>
galdraverki (dularfulla verki).	<i>magical (mystical) work.</i>

Lighting the Flame

Máttur ljóssins,	<i>Might of the Light</i>
eilíft í alheiminum	<i>Eternal in the Universe</i>
rífa myrkrið	<i>Penetrate darkness</i>
Logi, heilagur, ljóma!	<i>Sacred flame shine!</i>
Upplýsðu nóttina.	<i>Light up the night.</i>
í kringum myrkrið, um nóttina.	<i>Around darkness, around night.</i>
Ek (við) skera ljósið!	<i>I am (we are) amidst the light!</i>
Myrkrið hefur sameinað ljósinu.	<i>Darkness has merged with the light.</i>
Ur-Eldur af Fé,	<i>Ur-Fire of FA,</i>
brennandi frá upphafi tíma,	<i>burning from the beginning of time,</i>
létt máttur Ár,	<i>Light might of AR,</i>
fæddur af sólinni,	<i>born of the sun,</i>
í rótum heimanna,	<i>at the roots of the worlds,</i>
skín (í) ráfandi!	<i>Give light to the seeker!</i>

Lighting the Incense

Megi kraftur runana leiða mik (okkur)
til meiri skilnings á alheiminum
ok sjálfum mér (okkur).

*May the power of the runes lead me (us)
to a greater understanding of the universe
And myself (ourselves).*

Creating the Circle

Í nafni Gjöf-Arahari,
Í nafni Týr-Týr,
Í nafni Sig-Týr, Sig-Týr, Sig-Týr,
teikna ek í kringum mik (okkur),
galdrahringinn
til að vernda mig (okkur),
frá öflum myrkursins
frá hinu illa sveitir.

*In the name of Gibur-Arahari,
in the name of Týr-Týr,
in the name of Sig-Týr, Sig-Týr, Sig-Týr,
I draw around me (us)
the magic circle,
to protect me (us)
from the forces of darkness,
from the evil forces.*

Rúnatal (Wuotan's Rune Song)

Veit ek, at ek hekk
vindgameiði á
nætr allar níu,
geiri undaðr
ok gefinn Óðni,
sjalfur sjalfum mér,
á þeim meiði
er manngi veit
hvers af rótum renn.

*Know I, that I hung
a windy tree on
nights all of nine
with a spear wounded
and given to Wuotan,
myself to myself,
on that tree
which nobody knows
from what roots it sprang.*

Við hleifi mik sældu
né við hornigi,
nýsta ek niðr,
nam ek upp rúnar,
æpandi nam,
fell ek aftr þaðan.

*With a loaf they pleased me not,
nor with horn,
looked I beneath,
took up the runes,
yelling took,
fell I back from there.*

Fimbulljóð níu
 nam ek af inum frægja syni
 Bölþorns, Bestlu föður,
 ok ek drykk of gat
 ins dýra mjaðar,
 ausin Óðreri.

*Great lays nine
 took I from the famous son
 of Bolthorn, Bestla's father,
 and I a drink got
 of the dear mead
 out of Othrerir.*

Þá nam ek frævask
 ok fróðr vera
 ok vaxa ok vel hafask,
 orð mér af orði
 orðs leitaði,
 verk mér af verki
 verks leitaði.

*Then took I to prosper
 and wise be
 and grow and gain,
 words of mine from words,
 words obtained,
 works of mine from works,
 works obtained.*

Rúnar munt þú finna
 ok ráðna stafi,
 mjök stóra stafi,
 mjök stinna stafi,
 er fáði fimbulþulr
 ok gerðu ginnregin
 ok reist Hrofrtr rögna.

*Runes can you find
 and counsel staves,
 very strong staves,
 very powerful staves,
 which stained the Great-Thyle
 and made the great rulers
 and risted Hroptr of the powers.*

Óðinn með ásum,
 en fyr alfum Dáinn,
 Dvalinn ok dvergum fyrir,
 Ásviðr jötnum fyrir,
 ek reist sjalfr sumar.

*Wuotan amid Æsir,
 and for elves Dainn,
 Dvalinn but Dwarves for,
 Asvithr the Ettins for,
 I risted some myself.*

Veistu hvé rísta skal?
 Veistu hvé ráða skal?
 Veistu hvé fáa skal?
 Veistu hvé freista skal?
 Veistu hvé biðja skal?
 Veistu hvé blóta skal?
 Veistu hvé senda skal?
 Veistu hvé sóa skal?

*Know how you must rist?
 Know how you must council?
 Know how you must stain?
 Know how you must try?
 Know how you must bid?
 Know how you must sacrifice?
 Know how you must send?
 Know how you must immolate?*

Betra er óbeðit
 en sé ofblótit,
 ey sér til gildis gjöf;
 betra er ósent
 en sé ofsóit.
 Svá þundr of reist

*Better is unbid
 than over-sacrificed,
 always is for the yield a gift,
 better is unsent
 Than over-immolated.
 So Thundr risted*

fyr þjóða rök,
þar hann upp of reis,
er hann aftr of kom.

*before the tribes' history,
when up he rose,
when he back came.*

Ljóðatal (The Hávamál Rune Poem)

ᚱ Fé (FA)

Ljóð ek þau kann
er kann-at þjóðans kona
ok mannskis mögr.
Hjálp heitir eitt,
en þat þér hjalpa mun
við sökum ok sorgum
ok sítum görvöllum.

*I know songs
which a king's wife does not know
and no-one's son.
Help is called one,
and it will help you
with disagreements and sorrows
and sadnesses all.*

ᚱ Úr (UR)

Þat kann ek annat
er þurfu ýta synir,
þeir er vilja lækna lifa.

*I know a second:
which men's sons need
who would live as healers.*

ᚱ Þurs (ÞORN)

Það kann ek þriðja:
ef mér verðr þörf mikil
hafts við mína heiftmögu,
eggjar ek deyfí
minna andskota,
bíta-t þeim vápn né velir.
bite.

*I know a third:
if for me there becomes a great need
for a fetter against my opponent,
I dull the edges
of my foes,
their weapons and trickery do not*

ᚱ Óss (OS)

Þat kann ek it fjórða:
ef mér fyrðar bera
bönd að boglimum,
svá ek gel,
at ek ganga má,
sprettr mér af fótum fjöturr,
en af höndum haft.
hands.

*I know a fourth:
if warriors bear
bonds on my limbs,
so I chant
that I may go;
the fetters spring from my feet
and the fetters spring from my*

ᚱ Ræið (RIT)

Þat kann ek it fimmta:
 ef ek sé af fári skotinn
 flein í folki vaða,
 fýgr-a hann svá stinnt
 at ek stöðvig-a-k,
 ef ek hann sjónum of sék.

*I know a fifth:
 if I see a speeding shot,
 a spear fly into the folk,
 it does not fly so boldly
 that I cannot stop it
 if I see the sight of it.*

ᚷ Kaun (KA)

Þat kann ek it sétta:
 ef mik særir þegn
 á vrótum hrás viðar,
 ok þann hal
 er mik heifta kveðr,
 þann eta mein heldr en mik.

*I know a sixth:
 if a warrior wounds me
 with roots of a wild tree
 and the man
 who invokes hatreds to me
 then the man eats harm, not me.*

* Hagall (HAGAL)

Þat kann ek it sjaunda:
 ef ek sé hávan loga
 sal um sessmögum,
 brennr-at svá breitt,
 at ek hánú bjargig-a-k;
 þann kann ek galdr at gala.

*I know a seventh:
 if I see a high flaming
 hall around sons sitting,
 it does not burn so bright
 that I cannot protect it
 when I know the song to sing.*

ᚠ Nauðr (NOD)

Þat kann ek it átta,
 er öllum er
 nytsamligt at nema:
 hvars hatr vex
 með hildings sonum
 þat má ek bæta brátt.

*I know and eighth:
 which for all is
 useful to take:
 where hate grows
 amid warriors' sons,
 that I may swiftly remedy.*

I Ís (IS)

Þat kann ek it níunda:
 ef mik nauðr um stendr
 at bjarga fari mínu á floti,
 vind ek kyrri
 vági á
 ok svæfik allan sæ.

*I know a ninth:
 if through storms I need
 to protect a boat of mine on the sea,
 the wind I calm
 on the waves,
 and put to sleep all the sea.*

ⱦ Ár (AR)

Þat kann ek it tíunda:
ef ek sé túnriður
leika lofti á,
ek svá vinnk
at þær villar fara
sinna heimhama,
sinna heimhuga.

*I know a tenth:
if I see hags
playing in the sky,
I so determine
that they fare away
from their souls' skins,
from their normal thoughts.*

ⱦ Sól (SIG)

Þat kann ek it ellifta:
ef ek skal til orrustu
leiða langvini,
und randir ek gel,
en þeir með ríki fara
heilir hildar til,
heilir hildi frá,
koma þeir heilir hvaðan.

*I know and eleventh:
if I must lead to battle
long time friends,
under shields I chant
and they fare with power
whole to the battle,
whole from the battle,
they come whole from everywhere.*

↑ Týr (TYR)

Þat kann ek it tolfta:
ef ek sé á tré uppi
váfa virgilná,
svá ek ríst
ok í rúnum fák
at sá gengr gumi
ok mælir við mik.

*I know a twelfth:
if I see in a tree up
a hanged one dangling,
so I cut
and stain runes
that the man comes down
and talks with me.*

ⱦ Bjarkan (BAR)

Þat kann ek it þrettánda:
ef ek skal þegn ungan
verpa vatni á,
mun-at hann falla,
þótt hann í folk komi:
hnígr-a sá halr fyr hjörum.
swords.

*I know a thirteenth:
if I must on a young warrior
throw water,
he cannot fall
though he comes to the host:
the man does not sink before*

† Lögr (LAF)

Þat kann ek it fjögurtánda:
 ef ek skal fyrða liði
 telja tíva fyrir,
 ása ok alfa
 ek kann allra skil;
 fár kann ósnotr svá.

*I know a fourteenth:
 if before an army and people I must
 speak of the gods,
 Æsir and Elves
 all I know clear,
 few of the unwise know so.*

‡ Maðr (MAN)

Þat kann ek it fimmtánda
 er gól Þjóðrerir
 dvergr fyr Dellings durum:
 afl gól hann ásum,
 en alfum frama,
 hyggju Hroftatý.

*I know a fifteenth:
 which Thjothrerrir sang
 the dwarf before Delling's doors:
 power he sang of the Æsir,
 forwarding of the elves,
 of the intelligence of Hroftatyr.*

♠ Ýr (YR)

Þat kann ek it sextánda:
 ef ek vil ins svinna mans
 hafa geð allt ok gaman,
 hugi ek hverfi
 hvítarmri konu
 ok sný ek hennar öllum sefa.

*I know a sixteenth:
 if I would of a wise maiden
 have the mind all and pleasure,
 thoughts I turn
 of the white armed woman,
 and switch I all her reasoning.*

‡ Jór (EH)

Þat kann ek it sjautjánda
 at mik mun seint firrask
 it manunga man.

*I know a seventeenth:
 that will not slowly forgo me
 the youthful maiden.*

⌘ Gjöf (GIBOR)

Þat kann ek it átjánda,
 er ek æva kennik
 mey né manns konu,
 - allt er betra
 er einn um kann;
 þat fylgir ljóða lokum, -
 nema þeiri einni
 er mik armi verr
 eða mín systir sé.

*I know an eighteenth:
 which I neither let know
 maid nor man's wife:
 all is better
 when one knows;
 that which leads to the last of the songs
 unless to her only
 who is wound in my arm
 or is my sister.*

Ending Words

Í nafni Gjöf-Arahari,	<i>In the name of Gibur-Arahari,</i>
Í nafni Arehisosur,	<i>In the name of Arehisosur,</i>
Í nafni heilags rúna máttar,	<i>In the name of Holy Rune Might,</i>
Í nafni Allmorða jarðarinnar	<i>In the name of the All-Mother Earth,</i>
Ek klára galdraverkið	<i>I finish the magical work</i>
(dularfulla verki)	<i>(mystical work)</i>
ok þakka þér alla mögu þína	<i>and thank you high powers</i>
fyrir klukkustund þessa reynslu.	<i>For the time of this experience.</i>

And/or:

Nú eru Háva mál	<i>Now are Har's words</i>
kveðin Háva höllu í,	<i>spoken Har's hall in,</i>
allþörf ýta sonum,	<i>all-needful to men's sons,</i>
óþörf jötna sonum.	<i>Un-needed by ettin's sons.</i>
Heill sá, er kvað	<i>Hail he, who told,</i>
heill sá, er kann,	<i>hail he, who knows,</i>
njóti sá, er nam,	<i>prosper he who took,</i>
heilir, þeirs hlýddu,	<i>hallow those who heard.</i>

And/or:

Svá skall þat vera!

So shall it be!

Exercise:

1. After reviewing the different options given above for each aspect of Armanen magical ritual, choose the ones that you feel will work best for you. Create your personalized Armanen magical ritual format by writing down the ritual elements of your choice, both instructions and ritual words in the language or languages of your choice, in your rune ritual book.

Rune Rituals from Spiesberger and Welz

In *Runenmagie*, Spiesberger gives a number of other Armanen rune rituals in addition the Rite of Success. These are: The Ritual of Turning Around Adversity (225), Ritual for Successful Creativity (228), Ritual of Becoming One with the Ur-Power (232), Ritual of Initiation (234), Ritual of Completion (237), Magical Calling of the “YOU” (242) and the Gnostic Wedding (246). Versions of the last two, along with a ritual for love, can be easily accessed in the ceremonials of Karl Hans Welz which are available online. These last two must not be seen as a religious or cultural reflection of the Gnosticism which contains some elements which are foreign to the Aryo-Germanic tradition. Rather, it must be seen as the Aryan ritual to find and unite the soul mates, the HE-SHE, which is central and essential to the development of the Hero and the attainment of resurrection and immortality, as described most thoroughly by Serrano. Further, the Gnostic Wedding can be performed exoterically with another person or individually between yourself and the divine opposite within. Here, the Ritual of Turning Around Adversity, the Ritual of Becoming One with the UR-Power, the Ceremony for Love, the Magical Calling of the YOU and the Gnostic Wedding will be given. All of these rituals should be done in the proper magical ritual context of your choice as given above, and are given here in German and English.

The Ritual for Turning Around Adversity

Runes: NOD, CROSS, MAN, SIG

NOD (In the NOD statha)

Rune der Norne
löse den Schicksalzwang,
wende die Not.

*Rune of the Norn,
loose the obliged fate,
turn away the adversity.*

O meine wille, wende aller Not,	<i>O my will, turn away all Need,</i>
du meine Notwendigkeit,	<i>you my need,</i>
durch dich wahse ich	<i>by thee I grow</i>
hinaus über Not und Tod.	<i>beyond misery and death.</i>

(In the NOD rune position)

CROSS (Arms stretched sideways in the CROSS statha)

Æpandi nam,

"Took them [runes] up screaming,"

notrufend, notschreiend,
Brüder des Hermes,
fleh' ich zu euch,
seid Rater, seid Helfer,
dem Irrenden hier.

*Need-calling, Need-screaming
Brothers of Hermes,
implore you,
advisers, helpers,
the erring here.*

Æpandi nam,
Brüder im All!
Sehet mir bei,
wendet die Not!

*"Took them [runes] up screaming,"
Brothers in the All!
Look to me,
Turn away the Need!*

(Wait in deep contemplation, especially if counsel is requested.)

MAN (In the MAN statha)

Ma, Urwort der Fülle,
sei meiner Wünsche Erfüller,
sei mehrer dessen,
was geistig mit frommt.

*Ma, Ur-word of fullness,
be the fulfiller of my wishes,
Be the increaser
of what mentally avails.*

SIG (the SIG handstatha)

Schöpfergeist,
inne mir wohnend,
siege!

*Creator Spirit,
dwell with me,
Bring victory!*

Ritual of Becoming One with the Ur-Power

KA

Kosmisches Wissen,
kosmisches Weistum,
Kündet der Ha-Rune Kraft.

*Cosmic knowledge,
cosmic award,
announces the Ha rune power.*

Ich will, ich kann
ein Runenkundiger werden.
Ich can was ich will.

*I want to be,
I can be a Rune Master.
I can do what I want.*

GIBOR

Dem Urgrund entstammend, führ' GIBOR zu DIR, mich wieder zurück.	<i>Stemming from the first cause, lead GIBOR to YOU And back to me again.</i>
--	---

IS

Ichbewußt schalte ich mich ein in den Kosmischen Urwillens-Strom. Schwingend im Urkraftfeld de Weltenwillens, bin ich eins mit seinem Wollen.	<i>Self-aware, I enter into the cosmic Ur-will-power. Vibrating in the Ur-power-field of the world will, I am one with his will.</i>
--	--

FA

Das Urfeuer, die geheimste, höchste Allkraft, entzündet in mir den göttlichen Funken zur göttlichen Flamme. Die urzeugende Kraft göttlichen Weltens durchströmt mich. Mein Bewußtsein wächst kosmische Weiten All-Father, sei immer in DEINEM Sohn, von DIR ging ich aus, zu DIR kehr' ich zurück! Erleuchte, durchgeistige mich!	<i>The Primal Fire, the most secret, highest All-power, ignites in me the divine spark to the divine flame. The compelling power of the divine world flows through me. My consciousness is growing in cosmic distances All-Father, I was always in YOUR son, from YOU I went out, to YOU I go back! Enlighten me spiritually!</i>
---	---

HAGAL

Hegende Kräfte des Alls strömen mir zu.
Hegende Kräfte des Alls wirken in mir.
Hegende Kräfte des Alls wirken durch mich.

*Cosmic forces of the universe to flow to me.
Cosmic forces of the universe work in me.
Cosmic forces of the universe work through me.*

GIBOR

Die Gottheit über allem... in allem... *The Godhood above all... in all...*

Ceremony for Love

From Karl Hans Welz.

1. Preparation: On a piece of paper, draw a circle and a lozenge in it by connecting the north, west, east and south points of the circle. Draw the runes YR, EH and HAGAL inside the lozenge. Left of the runes write the name of the petitioner. Right of the runes write the name of the person to be attracted, or if you don't have a specific person in mind, write the characteristics of the type of person you are looking for (the best way to do this is to write out the characteristics of the type of person you want on a separate piece of paper so you have enough space to write this in detail. Then, create a bind rune to represent the qualities written on the paper/the type of person you are looking for) and write it on the top of the paper on which you wrote the desired qualities, then write this bindrune within the lozenge and later inscribe it on the candle representing the person to attract. The bindrune will magically represent all the qualities you wrote on the separate piece of paper. This ritual is extremely effective and works quickly: if you aren't specific enough about who you are looking for, it will attract people who are not really suitable for you).

2. Take the petitioner's candle and inscribe the name of the petitioner on it in runes. Take the other candle and either inscribe the name of the person targeted, or the bindrune representing the the qualities of the person desired that you wrote on a separate piece of paper.

3. After establishing your rune circle and ceremonial setting, take your rune dagger and sign in the air in front of your the names of the petitioner and the targeted person in runes (or the bindrune you made to represent them and their qualities).

4. Light the candle of the petitioner and say:

“This candle represents _____ (the name of the petitioner. If you are the petitioner, you can say, “me”) whose spirit, determination and intentions are as strong as this flame. _____ (petitioner) will do everything in his (her, or my) power to bring together two lives in love.”

5. Light the candle of the person to be attracted and say: "this candle represents _____, who is attracted to _____ by the power of the runes and by the sincere motivations of _____."

6. Perform the Vril Charging Rite.

7. Do the specific runes of the ceremonial:

NOD, rune of the Norn,
bring together
the threads of destiny
of _____ (petitioner)
and of _____ (person to be attracted).
Help me dissolve karmic ties
so that good fortune and good luck can manifest!

FA

Fa, rune of Help,
rune of the beginning
rune of the Fire of Love,
give your powers to _____ (petitioner).

LAF

LAF, rune of life,
rune of love
rune of the longing for the YOU
to make jointly
the journey for life,
join _____
with _____.

EH

EH, make two to be one,
join the two lives
of _____
and _____
in love.

HAGAL

HAGAL, rune of the universe,

create a new universe
for the two lives who joined in love.

8. Burn the paper on which you wrote the runes, as well as the paper on which you wrote the qualities of the person you are looking for. This sends your request to the rune realms, where it becomes active.

9. Close the ceremony using the standard methods for rune ceremonies given above.

The Magical Calling of the YOU

IS

Ichbewußt schalte ich mich ein
in den Kosmischen Urwillens-Strom.
Schwingend im Urkraftfeld
de Weltenwillens,
bin ich eins mit seinem Wollen.

*Self-aware, I enter
into the cosmic Ur-will-power.
Vibrating in the Ur-power-field
of the world will,
I am one with his will.*

LAF

Stille das Sehnen nach dem DU,
gib mir der Weggefährten
Zu gemeinsamer Lebenswanderschaft.

*Fulfill the desire for the YOU,
give me the mate of my path,
to the joined path of life.*

NOD

Erkennend der Ehe Urgesetz
ihm freiwillig mich beugend,
tilg' ich der NOT-rune,
Karmischen Zwang.

*Aware of the original law of marriage
I accept it with my free will,
which allows me to overcome with the NOT rune,
karmic ties.*

EH

Schwester meiner Seele,
mir verbunden durch viele Leben,
sehnend rug ich nach dir!
Wo immer du auch weilest,
der EH-rune macht,
führt dich zu mir.

*Mate of my soul,
connected to me through many lives,
longingly I am calling you!
To wherever you may be
the power of the Rune EH
will lead you to me.*

GIBOR

Kraft GIBOR und Gea
Teil meiner Seele,
tritt in mein Leben,
Sei mir Geliebte (Geliebter)
Sei mir Schwester (Bruder)
Sei Weib (Mann) mir
in Gnostischer Ehe.

*With the power of GIBOR and Gea
part of my soul,
enters my life,
be my over
be my sister (brother)
be by wife (husband)
in Gnostic marriage.*

HAGAL

Vermähle das Zeugende
dem Empfangenden,
ein' uns für immer,
durch der All-liebe macht.

*Marry us in the compulsion
of receiving,
unite us forever,
With the power of All Love.*

Ritual of the Gnostic Wedding

NOD

Erkennend der Ehe Urgesetz
ihm freiwillig uns beugend,
tilgen wir der NOT-rune Zwang.

*Aware of the original law of marriage
accepting it with our free will,
we overcome the ties of the NOD-rune.*

LAF

Liebend einander,
fürs Leben verbundenstreben
gemeinsamem Ziele wir zu,
Nichts kann uns trennen,
und schützt der LAF-rune
bindende macht.

*In love with one another
connected for life,
we strive toward a joint goal.
Nothing can separate us,
and the LAF rune protects us,
unifying power.*

TYR

Zueinanderstrebend,
müde des Sonderseins
vereinige, vermähle uns,
Thors zeugende.
Hammergewalt.

*Striving to become one
No longer separated
unite and marry us,
By the compelling of Thor's
Hammer power.*

HAGAL

Mann und Weib,
das positiv Zeugend,
verbindet sind
der negativ empfangenden.

*Man and woman,
the positive attraction,
is combined
with the negative receiving.*

EH

Zwei Lebenswelten,
zwei Ich-Wellen,
zwei Ich-Willen,
zwei Seelen vereinen sich,
Im Ehe-Ewigkeits-Gesetz,

*Two worlds of life
Two vibrations of self
Two wills of Ego
Two souls unified
In the law of eternity and marriage.*

(EH bindrune statha)
Feierlich vollzieht sich
die große heilige Verschmelzung
Durch der All-liebe Kraft.

*Solemnly takes place
The great, sacred union
Through the All-love power.*

GIBOR

Bei Gea und Gibur
dir allein nur geb' ich mich ganz
als schwester und Weib.

*By Gea and Gibur
to you alone I give myself completely
as sister and wife.*

Both say:

GIBOR und Gea!
Gibur und Gifa!
Zwei Kräfte, zwei Seelen,
vermählen sich zeugend, empfangend,
in kosmisch-ekstatischer Lust!

*GIBOR and Gea!
Gibur and Gifa!
Two forces, two souls,
marry in compulsion, receiving,
In cosmic-ecstatic joy!*

Sexual union follows. Ground afterwards.

Examples of Practical Uses of the Armanen Runes

Here are some general examples of how runes can be used for magical purposes. Of course magical use of the runes is not limited to these uses. Your own understanding of the runes, your intuition, and the powers of the runes themselves will be the best guides in determining which runes to use for different operations. You will feel a strong pull or inspiration to use particular runes for any given purpose: you will have a strong feeling that specific runes will help you achieve your magical goal.

FA – energizing, initiating, drawing and projecting vril and solar energy

UR – Healing, calming, gaining strength

THORN – Projecting, choosing a polarity from outside of space-time

OS – accepting and receiving of vril, using magical speech, breaking bonds

RIT – Invoking or aligning with the Divine Right Order, inhibiting evils

KA – gaining skill, ability and power, turning magic against its sender

HAGAL – Uniting the divine male and female in oneself, becoming the total Man, the higher Self, accessing every quantum possibility in existence

NOD – becoming aware of karmic roots, karmic restructuring

IS – stilling, calming, initiating vril channeling, halting, focusing the will, control of oneself and others

AR – Release of the past, re-framing, banishing evil or mischievous spirits

SIG – breaking stagnance, initiating change, motion and success, gaining victory

TYR – uncovering the hidden within oneself, others and the world, initiation

BAR – initiating growth from the roots, spiritual rebirth

LAF – releasing emotions, shaping the astral before manifestation, releasing natural growth of life

MAN – drawing from the above three zones, increasing spiritual knowledge, vril power and well-being

YR – drawing from below, awareness and re-manifestation of family, tribal and cosmic roots

EH – balance and union of the male and female, finding the soul mate

GIBOR – union with the divine in eternal arising, being and passing away to new rebirth. Gaining a higher spiritual consciousness and rising above the polar swings of life and death.

How to Choose Combinations of Runes for Magic

When the student undertakes the practice of the runes, the runes themselves will eventually reveal how they can be combined for effective

magic. However, if one's understanding of the runes is too intellectual and the process of choosing runes too theoretical, it is possible to combine runes which will not have the desired effect but will actually cause harmful effects. Any random combination of runes is an experiment, and anyone willing to experiment with combining runes must be prepared to make mistakes and suffer the consequences of inappropriate combinations. One way around this is to use rune combinations which are inherent to the Futhorkh itself. These can be discovered by the numerology of the runes. Each rune has its pair. When each pair of runes is numerologically reduced and combined, the two point to a third rune. These trios of runes are innate to the cosmos and reflect the natural structures of the universe: they are the keys to harnessing the cosmic forces. Therefore they are most suitable for magical applications. Each trio has a unique magical function, and all of the natural trios cover most magical needs. These trios act very powerfully if used correctly.

Kummer's Magical Rune Formulas

suf or *fus* produces tiredness or sleep.

sof or *fos* produces forgetfulness and calming.

Sig-Týr works positively, brings victory, happiness, strengthens the life force. This formula should always be used threefold.

alu or *ula* effects a defense, banning the enemy.

ara-hari gives solar force and effects protection against all dark powers.

flu or *ulf* produces cosmic Love.

tuwatuwa works as a ban and protection against black magical influence, against revenge, hate and envy.

olu or *ulo* – Spiritual power being proclaimed out of the Ur [origin].

ul – wisdom, primal life, primal Love,

uste produces a feeling of hope, the power of desire.

ttt brings understanding of Arising, Being, Passing away, Arising anew.

As a most powerful formula for banishing evil, one utilizes the entire Futhork, written once left to right and once underneath right to left. The formula *ssgg* is the Divine Secret which holds the highest jurisdiction. In ancient times this formula was called: “String, Stone, Grass, Groan: [Strick, Stain, Gras, Grein], and indicated “Jurisdiction, Secret, Accusation and Judgment.”

These formulas may suffice as inspiration – further ones can be drawn easily from the Runic Futhork (Thorsson, *Rune Magic* 34).

Ritual Words/Invocations/Meditations for the Armanen Runes

Ritual words to be used for invoking the Armanen runes in magical operations trace back to von List, who developed the first set of sacred words for the Armanen runes. The first of these are von List's words, which are given at the beginning of each rune section. The basic idea behind these words originates in Marby's rune thought exercises. Von List's words, as well as Marby's, were subsequently incorporated into the words which were developed by later Armanen masters such as Gorsleben and Kummer. All of these were adopted and added to by Spiesberger and Welz. An English translation of the words by Welz, which and is an abridged form of the words as given in Spiesberger's *Runenmagie*, is given here for each rune under the “meditations” sections of the rune descriptions above. The complete collections of rune sayings in German as given by Spiesberger can be found in Appendix 1. You can use these words not only for meditations during rune practices, but also for your own Armanen rune magic operations.

Armanen Rune Divination

While divination is the most common use of runes for almost everyone who uses runes (especially among beginners or those who lack significant knowledge and familiarity with Germanic tradition) it is nevertheless the least interesting use of the runes. This is especially true among the Armanen, many of whom choose not to perform rune divination at all. The Armanen tend to be focused on the runes which exist on the astral, mental and spiritual planes, and may easily forget about a physical set of runes. Nevertheless, rune divination is a significant part of the modern runic tradition. Armanism has its own unique approach to rune readings, which will be given here.

Armanen rune divination is not done as lightly and casually as it is by most Neo-Pagans, Retro-Heathens and the general public who use the Elder Futhark. Armanen rune readings are more than common fortune-telling. As the forces of creation, the runes give a deep spiritual counsel from the roots of creation. However, to actually access the deep counsel of the runes is not as simple or easy as simply pulling runes out of a bag and then looking up the meanings in a book. The rune reader must prepare himself in advance for a prolonged period of time by studying and completely internalizing the meanings of the runes (especially their meanings in divination) and must internalize the runic energies through a

complete practice of statha for all the runes (daily practice of at least ten minutes a day, two weeks for each rune).

Armanen rune readings are done in a full ritual setting. The ritual format is for the most part the same as that used for rune magic.

1. Set up an altar facing north with the sacred flame, incense, cup or horn, a Thorshammer and the set of runes you will use for the reading. The altar can be a kitchen table or the ground. Place a plain square white cloth on the altar.

2. Face north. Light the sacred flame and incense with the appropriate Armanen formulas given above.

3. Create the protective rune circle with the method and formulas of your choice as given above. Include the HAGAL warding of the four directions, the Hammer Rite or the Call to the Landvættir. If the person for whom you are doing the rune reading is present, that person should be within the rune circle. Readings for others can also be done when others are at a distance, so long as they have made clear the question to be asked.

4. Do the IS rune statha and the IS galdr five times.

5. Do the IUM exercise (using the runes IS, UR and MAN).

6. Call on the Norns with the UR rune to behold the cause of every fate, and call on Mimir with the MAN rune to reveal Mimir's secret (from Spiesberger).

Do the UR rune posture and galdr. Then recite the following:

Through the power of UR, I behold the primal (UR) cause of each fate!

Then stand in the MAN rune posture and do the MAN galdr. Recite the following:

MAN, stave of the ascent, crown of the World Tree. Stave of mankind. With reverence I open myself to the influx of MANA, that primal spiritual power which permeates the universe. Sacred MAN, reveal the secret of Mimir and awaken the primal (UR) memories and primal (UR) wisdom in me (Spiesberger cited in Camp, 40) .

Alternately, or in addition, you can invoke the Norns and attempt to gain access to the Well of Urðr, the layers in the well, orlög, by doing the statha and galdr for the runes UR, NOD, LAF and YR. In addition to your statha

and galdr, you may use the ritual words for each rune given above. Invoke Wuotan, god of the runes, by doing the TYR statha and galdr, then reciting the Hávamál rune poem verse for the rune TYR. By the power of TYR you will gain the ability to uncover the hidden answer to the question being asked. Do the OS rune statha and galdr to enable the secrets revealed by the runes to flow through your own speech.

8. Ask the question. Note that when doing rune readings, the format of the question is very important: the question cannot be asked in a random and unstructured way because the runes will answer some types of questions well, and other types they will not answer at all. Good formats for asking questions of the runes are 1) “What will happen if...[state a possible action you are considering]” and “What do I need to know regarding...[state the situation].”

9. Cast the runes onto the white cloth. With eyes upward to the heavens, draw three runes and lay them out in front of you. The first represents Urðr, the second Verðandi, and the third, Skuld. A common mistake is to think of these three as “past, present and future.” This results from a lack of understanding of the Germanic conceptions of time. Rather, Urðr represents “what is,” in other words, what already exists and is continuing to exist. If you see a tree, the tree is in the realm of Urðr because, as a result of past developments in orlög, it has become, and now continues to exist as something that “is.” Verðandi represents what is currently happening: this is not “the present” so much as it is the movement, development and change away from Urðr (what “is”) that is currently happening. Skuld is not “the future.” The Germanic people did not have a conception of the future as we think of it today. Rather, for the Germanic people, the future is subjunctive: the future is unwritten, unformed, and subject to be changed by our will and choices. Skuld, then, refers to what is “obliged to happen” as a result of how Verðandi is currently acting upon Urðr. Your question to the runes is best to come from the realm of Verðandi, because the answer you will get will tell you first what “is” (what has already been established) and then *what will happen if* (what will happen is the Skuld), Verðandi would be acted upon in a specific way (in other words, if you make a choice to undertake a specific course of action).

10. Take a brief period to meditate and be sure that you are within the flow of the runic forces without any hindrances. Don't think about the answer to much. Don't worry about what you will say. Don't worry about how you are being perceived or about the possibility of failing to do a good reading. When you feel confident and comfortable, begin to answer the question. If you have achieved the right state, the runes will begin to flow through you and give you the answer on the spot. Begin talking about the question and

allow the process of talking to channel the answer from the runes. If you feel you are not giving good runic counsel at first, keep talking about the question until the runes take over and answer the question. The goal is to avoid giving a contrived answer dreamed up by the mind or rationalized by the intellect, or worse, informed by the bias of personal opinion or self-interest. Rather, you will be attempting to remove any sense of pressure from expectation of the person you are doing the reading for, or fear of failure or loss of good image that may inhibit your ability to let the runes speak through you. If you are giving an inauthentic answer, it will feel wrong. If the question has been well answered with true runic counsel, you will know it and be able to feel the success of the reading.

11. Allow some time for discussion with the person for whom you are doing the reading. The person may need some clarification, or they may just give you feedback on the reading. If the reading was successful, the person will have the sense that you “hit the nail on the head,” even that you knew things about them or the situation which you could not have known, and they will express a confident new understanding of the situation and what course of action that is best for them to take.

12. Close the ritual with the Ending Words given above.

Armanen rune divination is characterized by some substantial differences from the common methods of doing rune readings with the Elder Futhark. The Armanen tradition has a well developed history of different methods of reading, which are summarized by Larry Camp in *A Handbook of Armanen Runes* 38-42. All but the complex method of Kurtzahn will be given here.

Method 1: Cast the 18 positive runes on a white cloth and draw an odd number of runes.

Method 2: Mix the positive 18 runes under a white cloth. Cast them, then cover them with the cloth and draw 1, 3, 5, 7 or 9 runes.

Method 3: Mix 36 runes (the 18 positive and the 18 negative), throw them on the white cloth, and evaluate those which are facing up.

Method 4: Mix the 36 runes, spread them out and select 18. Note whether there are more positive cards than negative drawn, or vice versa: the one with the most outweighs the other for the reading.

Method 5: Mix 36 runes, draw three and put them in a pile. Continue selecting three cards, in 12 rows until all 36 are chosen. Evaluate the rows as they are lined up.

Method 6: Choose 18 runes (of 36) and cast them. Select six for Urðr, six for Verðandi and six for Skuld. Evaluate the rows as they are lined up.

Readings can be confirmed with a pendulum, the use of which was prominent among the Armanen (see the section on the Armanen pendulum below for more information).

Exercise:

1. Do a Rune Reading. When you are competent in doing rune readings and have completed the statha exercises for all of the runes (ten minutes a day, two weeks for each rune) you will be a level 7 runester, which is a Level 1 Rune Master. You will then be ready to begin practicing the rune magic rituals which have been given in this chapter.

The Armanen Pendulum and Dowsing

The pendulum is an ancient, traditional Germanic method of dowsing, and is another important part of Armanen tradition. Use of the pendulum was mentioned by Gorsleben. Kummer wrote about it in *Heilige Runenmacht*, (150-154) and advised his readers to pursue its use. Spiesberger wrote a whole book about the use of the pendulum, *Reveal the Power of the Pendulum*. Kummer mentions that farmers traditionally use the pendulum to determine if eggs are fertilized or unfertilized. Another traditional use is to determine the sex of an unborn child. The pendulum can reveal unlimited different types of hidden information.

Kummer wrote that one should use a silk cord (other materials also work) the length of the forearm and attach a piece of hardwood or metal weighing 15-20 grams. He also mentions that one can purchase pendulums already made. Kummer's instruction is to wrap the cord around the index finger, stretch out the index finger and thumb, then take the end of the thread between the two fingers and slightly clench the rest of the fingers. Kummer wrote that this will prevent the interference of unwanted energies. Warm the pendulum slightly before use. Then hold it an inch over the object you are dowsing, with your elbow fixed securely on the table. Kummer wrote that circle motions are positive, line motions are negative, and ellipses are neutral, though in practice this can differ from person to person, or even from one dowsing session to another by the same person. Therefore it is best to ask the pendulum “which way is yes” and “which way is no” each time before dowsing.

Kummer also gave a number of exercises one can do with the pendulum. Full instruction on pendulum use is beyond the scope of this book. For more information, see Spiesberger's book mentioned above. However, no amount of reading will enable one to become an expert at pendulum use. The only way to master the pendulum is through extensive

practice, and a great deal will be learned in the process. Kummer speaks of using the pendulum in conjunction with runes, though he warns that this can only effectively be done when one has become skilled at pendulum use. Regarding runes, the pendulum is usually used to confirm rune readings.

Other traditional methods of dowsing were surely used in Armanism as well. Kummer mentions rod dowsing, which is the process of using a forked stick to find something underground. This is commonly known as “water witching,” and is very useful for finding underground sources of water, pipes, electrical lines, or even items on the ground in the dark. Other traditional methods of dowsing involve L-rods: the rods turn to cross each other when the you have found what you are looking for. Another method is sway dowsing, where the body will fall forward or backward depending on the answer to the question. All dowsing methods depend on achieving a state of “unbalanced equilibrium,” in which the dowsing tool, or the body, can be influenced to move one way or another by the spirit, which knows or has access to the hidden things.

Armanen Runic Numerology

A study of ancient runic inscriptions reveals that the use of runes to represent numbers was just as important and common as the use of the runes to represent letters, or perhaps even more so. There are many ways to use runes numerically, the details of which are beyond the scope of this book. See *Runelore* by Edred Thorsson, and study the elder runic inscriptions for more information.

Runic numerology was part of both the ancient runic tradition and the modern Armanen tradition. Thorsson argues for the legitimacy of runic numerology (*Runelore*, 159-160). Spiesberger gives a method for runic numerology, which is known as the “rune total” method. With this system, you can runically analyze any name or word. First, write the word in runes. Then make a sum of the numeric values of each rune in the name. To give an example, if the result was 87, then add $8 + 7 = 15$. The 15th rune is MAN, which is therefore the rune of this word or name. This will reveal esoteric information about the word or name as well as about the person who bears the name. Kummer also used this method of reduction (*Heilige Runenmacht* 96).

Another method given by Thorsson in *Runelore* is the “rune count.” Count the total number of staves in an inscription, line of phrase. Note the rune which corresponds in number to the total of the count. A third method was given by Jossé and is cited in *Rune Might*. Translate a person's name into the 16 runes of the Younger Futhork, then reduce it to a key number by units of 16. This can be done by finding out how many groups of 16 are in

the number. For example, there are five groups of 16 in the number 87 ($16 \times 5 = 80$), and there are seven digits left over ($87 - 80 = 7$). $5 + 7 = 12$. The person is therefore represented by the 12th rune, TYR.

Using these systems together makes for a very powerful and informative tool of runic analysis. For each name or person it is possible to come up with a rune based on a count number, a rune based on a total number and a rune based on the Jossé type reduction number. The greatest information is revealed when one does this runic numerology for couples, parents and children or other groups of people together who are connected in some way, as it reveals root issues regarding their natures in relation to one another, their compatibility or lack thereof, and some of the karmic connections they have. Try runic numerology with first names alone, first names and last names, full names (including middle names), and assumed names or nick names.

Note: you may write to the author to request a full runic numerological and runic astrological chart to be produced for you.

Armanen Runic Astrology, House Marks and Family Crests

Just as the Aryan Zodiac was an important part of the Armanen tradition, so was astrology. In *Heilige Runenmacht*, Kummer wrote of the importance of astrology, and included fairly detailed descriptions of the qualities of all the astrological signs. Heraldry, house marks and family crests were an important part of the Armanen tradition. The first page of von List's *Secret of the Runes* contains a number of different traditional coats of arms which have been created with runes. After Christian times, the heraldic art involved hiding runes in the composition of the crests so that they could continue to be used without persecution. In the Armanen tradition, runic astrology is used in a heraldic way. In *Heilige Runenmacht*, Kummer gives instructions on how to create a family crest with runes and other elements (192). The method uses Kummer's system of assigning one Zodiac sign to each rune. Another, more natural and complete method which can be used is the system described above in which all 18 runes are spread evenly over the course of the year (over the 12 Zodiac houses).

Regardless of which system you use, the method is the same. Find the rune which corresponds to the Zodiac sun sign or time under which you were born. Next, find the rune which corresponds to your ascendant (rising) sign or the rune corresponding to your specific ascendant time (the Zodiac sign or that was ascending on the eastern horizon on the moment you were born, or its corresponding rune in the rune Zodiac). Combine the two runes into a bindrune. A second method given by Kummer is to write down your

family name in runes, and then choose runes from the name which strongly appeal to you to make your crest. Another method is to make a bind rune out of all the letters in your name. Make it distinct but keep it simple. The best banners, house marks, crests and coats of arms are not overly complicated or difficult to replicate.

The astrological coat of arms uses specific colors to represent the different celestial bodies. These are given here along with their corresponding metals and meanings as given by Kummer. Use these to determine the colors of your runic insignia.

Sun = gold, yellow. Meaning: kingship and rulership, distinction, appreciation, worship, leadership, fame and pride, manners.

Moon = silver, white. Meaning: the folk, the great mass, change, contrast, knowledge.

Mercury = purple. Meaning: understanding, intelligence, writing and speech, commerce, trade and travel.

Venus = copper, green. Meaning: love, art, beauty, hope, faith, all beautiful arts, association, union.

Saturn = lead, black. Saturn means wisdom, profound knowledge, spiritualization, de-materialization, but also obstacle, inhibition, silence.

Mars = iron, red. Meaning: right, law, force, violence, struggle, war, blood, fire, death.

Jupiter = Tin, blue, Jupiter, means seer, prophets and priesthood, religion, wisdom, science, justice, judiciary, team, trade, change, and travel abroad.

Note: you may write to the author to request a full runic numerological and runic astrological chart to be produced for you which not only provides useful information but can also be used to develop your own coat of arms.

Exercise:

1. Create an Armanen runic insignia using the above system for either yourself, your family, your house, or your group (kindred, gild, etc).

Chapter 3: Armanen Runic Healing

The healing aspect of rune work is little emphasized and rarely used in modern times. Modern people, even alternative, “spiritual people” and traditionalists, are brainwashed to believe that only modern mainstream medicine has any true value for healing, and that any alternative methods are ineffective and dangerous. We receive this propaganda on behalf of the pharmaceutical companies who do not stand to make any profit from people being in good health or being able to heal themselves or be healed without dependence on expensive modern drugs.

However, in the time of the early Armanen masters (early 20th century) one of the main purposes of runes, rune exercises and rune magic was to achieve good physical, mental and spiritual health: to heal ailments. Marby and Kummer were essentially “witch doctors” who worked with energies through rune practices to heal the sick. Kummer also had an extensive knowledge of traditional herbal remedies and the healing powers of precious and semiprecious stones, which he had clearly used extensively for healing people. Healing is usually treated as separate from magic, however there is no good reason for this as the two are one and the same. The only thing that distinguishes healing from magic is that healing is magic which is directed toward the health of the physical, emotional or mental body, while what is considered “magic” proper is directed also toward other

aims. Here we will cover the healing methods used by the Armanen. However, it should be noted that it is not recommended here that any rune exercises or any other methods mentioned in this book take the place of the advice and standard medical treatments of a qualified and certified physician.

The first step to being healthy is maintaining and increasing the good state of your health. The Armanen masters reported that simply by practicing rune exercises, their students gained greater health, were less subject to falling ill, and chronic complaints were cured. Most people who have practiced Armanen rune exercises to any significant extent can confirm that practicing rune exercises alone without any specific intent of healing is sufficient to greatly increase one's physical, mental and spiritual health. Therefore, the first step in Armanen healing is simply to practice the rune exercises on a regular (ideally daily) basis.

The idea behind runic healing is that the runes are harmonious cosmic forces which also exist micro-cosmically in the body because the body is a micro-cosmic form of the universe. At the root of every disease is an unbalanced or in-harmonious energy and an incorrect vibration. By applying the harmonious cosmic forces of the runes to the body, harmonious energy flow, balance and correct vibration is transferred from the correctly vibrating cosmic forces to the body, which restores the health of the body by destroying ailments at the deepest roots.

Cleaning the Chakras with Runes

Before you can heal others, you have to heal yourself. Chakra work is an important step in one's personal development and one's ability to work effective rune magic and healing. Here, you will begin to use runes to make improvements to your mental and spiritual health. You will remove blockages in your chakras which are preventing you from being the best you can be and from being able to obtain what you need for a successful and happy life. This can be a painful stage of development, because you will have to deal with the negative experiences you have had throughout your life back to earliest memorable childhood on an energetic, mental and emotional level. Though the process is difficult, it is the way forward. Most people notice that within a very short time of doing this work, drastic improvements begin to appear in their lives.

Journaling is an important part of this process. First, write down all of your good qualities and positive achievements. Write down everything good about yourself. Then make a list of all your weaknesses, shortcomings, failures and areas which need improvement. Through the course of your chakra work you will write down everything that has made you feel bad in

your life: all of your fear, guilt, shame, grief, lies, illusions and attachments. While working on a chakra energetically, also write extensively in your journal about all that you feel and can remember relating to its blockage (for example, fears for the root chakra). What are your fears, past and present? What have been your fears throughout your life all the way back to the earliest stage of your childhood that you can remember? An important part of clearing your chakras is to become aware of all the specific things which are blocking your chakras, so that you can deal with them and release them. Write everything down: your stories, your bad memories, thoughts and feelings, all of the wrong and bad things which have been done to you by others, all of the bad things you have done to others, your analysis in hindsight, any re-frames you may have come up with, and releases of the negative emotions. Be prepared to experience strong and intense emotions. The energy work on the chakras must be combined with this intellectual work of journaling. It may be difficult to go through, but you will be better off afterwards as this process will clean your chakras and restore them to an efficient and effective level of functioning.

The chakras are given here along with their colors, corresponding elements, and what blocks them. Use this list to work through your chakras one at a time. By this time ideally you will have gone through all the rune stathas, and can therefore use the handstatha forms of the runes when you work on your chakras. First use the rune FA on each chakra, one at a time. Sit comfortably facing north, make the handstatha and place your hand in front of the chakra, touching your body. Chant the galdr of FA. Visualize the red FA energy as fire entering your chakra and burning up all of the negative elements which are within the chakra blocking and clogging it. Practice for 18 minutes. As soon as possible afterwards, in your journal, answer the questions which are asked here concerning the negative emotion which blocks that chakra. Be prepared to experience intense emotions, and as you do so and as you write, release all of that negative emotion. You may also use HAGAL on each of the chakras in the same manner. After you have completed the initial cleaning for each chakra with FA, you can use the runes which are of specific use to each chakra as given in the list below.

FA Root chakra – red, earth, base of the spine, blocked by fear. What are you afraid of? Let your fears become clear to you. Release (OS) your fears: let them go.

UR Sacral chakra – orange, (relationships), water (LAF), pleasure, blocked by guilt. What do you blame yourself for? Release (OS) all blame and guilt. Accept the reality that these things have happened to you (NOD) but do not let them block your vril. Forgive yourself (OS).

THORN Solar plexus chakra (IS) – yellow, fire (FA), pride, confidence, ego, willpower, blocked by shame. What are you ashamed of? What are your biggest disappointments in yourself? Release (OS) all of your disappointments.

OS Heart chakra – green, deals with love. Blocked by grief. Bring up all of your grief and examine it. Know that there is no loss. Everything that has gone away from you will be restored in a new form (GIBOR).

RIT throat chakra – blue, sound, deals with truth, blocked by lies. Denial and the lies you tell yourself: false beliefs, false programming from society and from those with whom we have various types of interpersonal relationships. What have you said that is wrong and hurts others? What things have you not said that you need to express? Release (OS) your denial and the all of the lies. Accept what you are (NOD).

KA Third Eye chakra – indigo, light, deals with insight, blocked by illusion. The greatest illusion is that of separation. Release all illusion.

HAGAL Crown chakra – violet, thought, deals with pure cosmic energy, blocked by attachment. What attaches you to this world? Release all your earthly attachments, not just material possessions but ideas about life working out a certain way; let them go to receive the pure cosmic energy flow. You are then able to connect to your Higher Self.



Figure 5: The 7 chakras.

Armanen Runic Healing Methods

The next step in runic healing for practitioners of runes is to use runes to heal themselves of minor ailments which may develop in ordinary day to day life. The section above on Marby's rune practices gives some examples of minor ailments and how to use rune exercises to cure oneself of them. As mentioned above, the rune practitioner can use these exercises as a model to extrapolate similar unique exercises to cure ills not covered by Marby's healing exercises.

The Armanen masters considered specific runes to help with specific parts of the body and their corresponding ailments. These runes are called the Heil-Runen (Runes of Well-Being) and are as follows:

- FA: Head ailments, fevers, skin and bone ailments (Kummer). Burns off fat.
- UR: The general healing rune. Find the root causes of illness. Neck, liver, nerves, chest and lungs: use wit OS (Kummer).
- THORN: Stabilization of the health aura (Spiesberger).
- OS (OTHIL): Chest or lungs: use with UR. Chest, back or heart: use with the cross posture (Kummer).
- RIT: The throat chakra: for issues of the mouth and palate (Spiesberger).
- KA: Illness of the digestive organs: use with the IS (Kummer). Feverish ailments. General application for avoiding disease (Spiesberger).
- HAGAL: Kidney or bladder problems and illnesses of the loins: use with the cross position (Kummer).
- NOD: For infections or skin diseases: use with LAF (Kummer).
- IS: Illnesses of the blood, gout, rheumatism, hardening of the arteries: use with TYR. Neck, liver or nerve complaints: use with UR. Digestive organs: use with KA. External bleeding, accidents and injuries: use with MAN (Kummer).
- AR: Increase in vitality and defense of vital force (Spiesberger). Counteracts hallucinations and possession.
- SIG: Nerve problems or pain in the tendons: use with MAN (Kummer).
- TYR: Illnesses of the blood, gout, arthritis, rheumatism, hardening of the arteries: use with IS (Kummer).
- BAR: Female sex organs and pain during birth.
- LAF: Infectious diseases and skin problems: use with NOD (Kummer).
- MAN: Accidents and injuries: use with the IS. Nerves and tendons: use with SIG (Kummer).
- YR: Abdomen and sexual organs (Spiesberger).
- EH: Melancholy, gland inflammation, enlargement of the lymph glands (Kummer).
- GIBOR: Strengthening of potency, change in the potency of spiritual matters. Procreation, transmutation (Spiesberger).

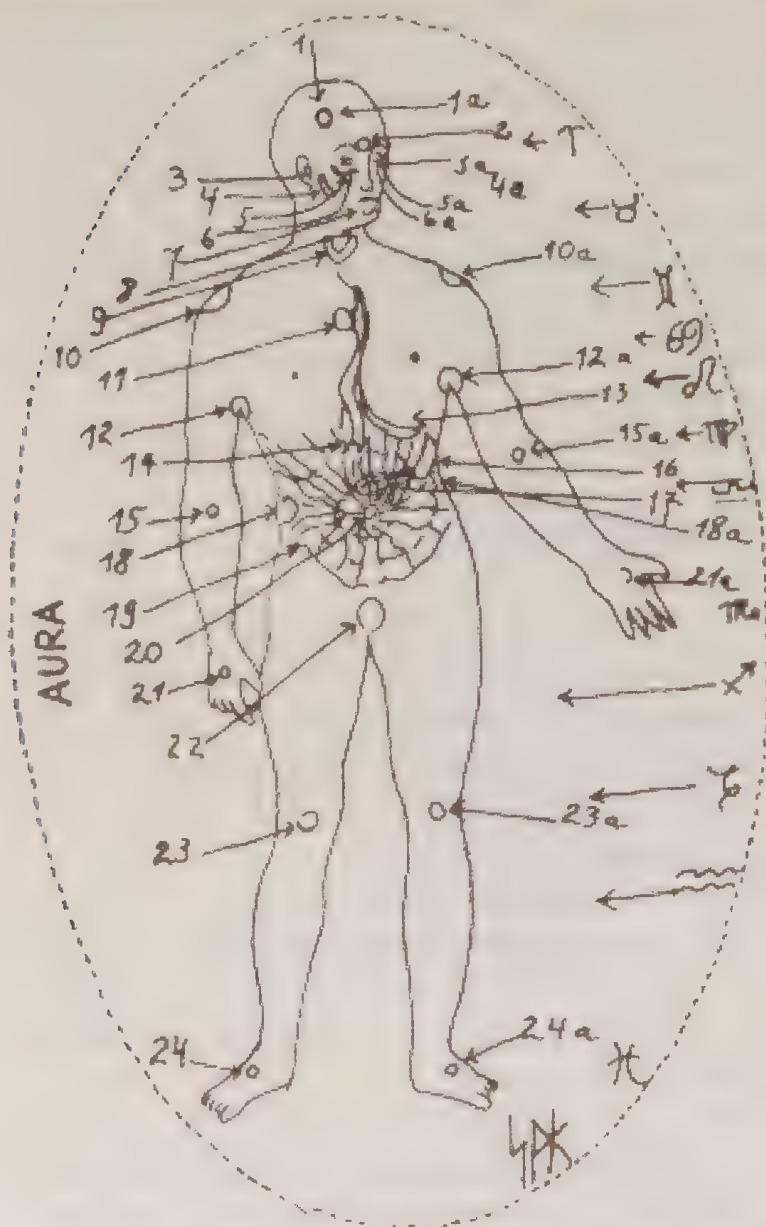


Figure 6: Important Glands and Higher Centers of the Body.
See Rune Magic by S.A. Kummer, page 32 for details.

Several methods of runic healing are given by the Armanen rune masters. In one of the simplest forms, the runic healer draws in the appropriate runic energies through statha or handstatha exercises and directs them to the part of himself or the patient which is in need of treatment.

One way to treat others with runes which was mentioned by Marby is to have the patient undertake rune statha practices if it is possible for them to do so. It is for this reason that Marby has versions of his rune exercises which can be done lying down. Ideally the patient would undertake whatever level of practice they are capable of on a daily basis. The patient should practice lying down until they can practice the sitting forms of the exercises, which they should practice until they are well enough to practice

the standing forms of the exercises. The patient's exercises can be combined with other runic treatments from the healer as well.

Welz's Runic Healing Methods

Welz gives another method for drawing and projecting rune energies. Instead of doing statha and handstatha, you can visualize the runes and draw their energy from the charged runes of your rune circle. This exercise is for the UR rune, but can also be done with any rune.

First establish your rune circle. Do the IS rune exercise five times, establish your rhythmic breathing. Visualize the UR rune and, while breathing in, draw UR power into your left hand from the position of the rune in your circle. Visualize the soothing green energy of the UR rune coming from the rune into your left hand and up into your solar plexus chakra. As you breathe out, project the rune energy out with your right hand, a THORN handstatha, a wand or dagger toward your target, which can be your whole self, a part of your body, or your astral, mental or spiritual bodies. Continue the practice for at least 5-15 minutes. You can continue to project the rune energy for half and hour to an hour if you feel it is necessary or beneficial.

This exact same procedure for projecting UR or other runic energy works for healing others as well. The only difference is that you will project the rune energy outside of yourself toward the person in need of healing. You can do this by visualizing the person, and visualizing the rune energy projecting forth from you toward your visualized image of the person. Visualize the person saturated with the rune energy. Or you can use a structural link: project the rune energy toward a picture of the person, or a sample of the DNA such as hair.

An ethical note to this practice is that some people feel that it is a violation to project even positive healing energy toward them without asking their permission first. A good practice is to discuss your runic healing intentions with the individual to see how they feel about it, and obtain their permission before you begin. Some people may not mind receiving healing energy, but those who are already practitioners of energetic healing, and those who are sensitive to energies may be disturbed by receiving your healing energy at the wrong time. For example, if you send people healing energy when they are trying to sleep, it can wake them up and cause them to have insufficient sleep, thus making their condition worse rather than better.

Another method of runic healing involves charging the food, air or water of the person in need of treatment. This can be done by carving runes into the food, making food in the shape of runes, or by projecting the runes into the food, water or air around the person either with your hands or with a

wand or dagger. Be sure to draw the runic energies first before projecting, using one of the methods mentioned above.

Welz gives formulas for both the healer and the patient to be used just prior to the transfer of runic energies from the healer to the patient for healing. The healer does the FA statha. The healer looks at the at the stave, then at the patient, visualizes FA and chants the FA galdr, and then says:

By the power of FA, the spiritual, astral and etheric Light flows into you. Odic energy gives you strength on all levels and purifies you.”

The patient then looks at the stave of OS, visualizes OS, chants the OS galdr, and then says:

Knowing of the healing from OS, I am open to the influx of Odic energy, power and light, which will permeate me and help me on all levels.”

Kummer's Preparation Exercises for Runic Healing

Kummer gives instructions for practicing runic healing which he claims to have “tested with good success.” Before each treatment, the patient does the IS rune statha and the standard rhythmic breathing used for rune exercises. The runic healer meditates on being completely in tune with the patient, that the healing practice will succeed, and that he will not pick up any bad energies or illness from the patient.

Kummer gave an exercise that the healer can use to prepare oneself before a healing, either remote or in person (though if in person one would want to do this exercise in private before seeing the patient). The exercise should be done inside in the summer with open windows, and in winter in a well-ventilated room.

1. Begin in the IS rune statha with rhythmic breathing (which you will continue throughout the exercise).
2. With the left hand, stroke your navel circularly to the right, mediating that your solar plexus now begins to vibrate. Do this for five minutes.
3. Extend your ordinary breathing pattern to a very deep breathing pattern lasting 28-30 seconds.
4. Visualize your Solar Braid consisting of a fine tissue of nerves, fibers, rays and currents vibrating strongly and turning to the right. Take three regular deep breaths, then resume your ordinary rhythmic breathing.

5. Stroke your naval with your right hand in a circular movement toward the left. Meditate on your Solar Braid changing the direction of its movement as it begins to turn now to the left with an even stronger vibration. Continue for five minutes.

6. Again extend your ordinary breathing pattern to a very deep breathing pattern, this time lasting 32-35 seconds. Visualize the Solar Braid in strong leftward rotation. Visualize the solar plexus collecting all the magnetic forces in itself, and therefore greatly increasing its vibration.

7. Pause briefly. In full relaxation, undertake a firmer IS rune statha with both hands on the hips so that the two middle fingers of each hand touch on the back, while the thumbs are forward on the hips.

8. Resume your rhythmic breathing, and, assisted by your breathing, jerk back with both hands over the backbone, meditating that your sympathetic nervous system is even more lively.

9. After five minutes or more, again extend your ordinary breathing pattern to a very deep breathing pattern lasting at least 30 seconds.

10. Stroke the ridge of your backbone with both hands to the left and right. Kummer said “the soul now sees spiritually as the sympathetic resonates in powerful, serpentine movements along the backbone.” While this is happening, try to feel a fine stream of vril from the solar plexus which is connected with the sympathetic nervous system.

11. Remove your hands from your hips and meditate quietly. Place your left hand in the middle of your chest, where the heart of Kristos/Wuotan is, so that your fingertips touch the first ribs from above. Keep focused on your sympathetic nervous system, and at the same time, try to “feel a fine sound in the middle of your chest.”

12. Take a break for a few minutes.

13. Stand in the IS rune statha facing north. Put your left hand across your forehead and your right hand over your back, stroking rhythmically with both hands. Meditate on your pineal gland circling and beginning to work.

14. Again follow with deep breathing, holding for at least 30 seconds.

15. Visualize your pineal gland vibrating strongly in a great circle, widening and increasing, and receiving a strong influx from the solar plexus to the sympathetic nervous system, as well as from the heart center.

16. Remove your hands, and with all your power say:

In healing with cosmic powers I will succeed completely. My body is now receptive and transient!

17. Lay down with your head facing north and relax yourself completely. Enter the void state for a minute.

18. Begin the treatment.

Kummer's Runic Healing Method

The patient must recline on a bed or sofa with his head to the north. Kummer wrote that the healer stands by the patient's chest. In *Rune Might*, Edred Thorsson wrote that the healer stands behind (to the north of) the patient in order to filter and re-modulate the north-south flow of terrestrial electromagnetic current (137). The healer galds the runes A-E-I-O-U repeatedly with standard rhythmic breathing. Thorsson describes the purpose of this as engaging in a sphere or current common to both the patient and the healer, so that the healer can enter an empathetic state with the patient (137). Then the healing exercise begins.

If the ailment is not known, the healer can form the HAGAL handstatha, and passing the hands over the body, attempt to sense where and what the problem is. This procedure is a form of dousing. Other dousing methods such as pendulum or sway dowsing can also be used in a diagnostic way.

According to Thorsson, the healer can first use the IS rune to re-harmonize the general health of the patient. Then, the specific runes chosen for the healing will be used. The above correspondences of runes to different parts of the body and ailments is a general guide. Kummer wrote that the choice of runes will also depend on each individual. How to choose the runes is a skill gained with experience, but the healer will be guided by intuition and by the runes themselves. Also, each person of Aryo-Germanic descent has a "key rune." If this can be discovered, Kummer recommended using it in combination with the healing runes. When two runes are to be used (as in the examples given above), both runes are to be visualized together and used equally in a common sphere of rune might.

Face north, and perform the statha and galdr of the rune(s) to be used. Receive the runic energy while breathing in. Then face south and let the runic force flow to the patient. You can do this by 1) simply visualizing the runic force flowing from or through you to the patient, 2) placing your hands on or just above the body of the patient (appropriate part of the body) and projecting the rune energy out your hands to the patient (Spiesberger gives very specific ways to place the hands on the body of the patient for different types of runic healing, however, intuition is likely the best guide for the healer in this regard), 3) forming the handstatha of the rune and placing it on the relevant part of the body or chakra. Deliver the runic energy to the patient while breathing out/doing the rune galdr. Visualize the colors of the runes flowing to and saturating the effected area.

Different parts of the body vibrate at different frequencies. The galdring of the runes chosen for the healing should be done in the pitch or pitches which cause the part of the body in need of treatment to vibrate. Generally, higher pitches vibrate in higher areas of the body (neck and head) while lower pitches resonate in the lower portion of the body (abdomen, legs). Changing the pitch up or down causes vril to move up or down the body. If the ailment effects a wide area of the body, many different corresponding pitches should be used.

Frequencies of Bodily Organs

I will now depart briefly from Kummer's instructions for runic healing to cover some relevant aspects of healing with frequencies that can be used to enhance runic healing methods. The frequencies of different organs are as follows:

<u>Organ</u>	<u>Frequency</u>	<u>Note</u>
Blood	321.9 Hz	E
Adrenals	492.8 Hz	B
Kidneys	319.88 Hz	E flat
Liver	317.83 Hz	E flat
Bladder	352 Hz	F
Intestines	281 Hz	C sharp
Lungs	220 Hz	A
Colon	176 Hz	F
Gall Bladder	164.3 Hz	E
Pancreas	117.3 Hz	C sharp
Stomach	110 Hz	A
Brain	315.8 Hz	E flat
Fat Cells	295.8 Hz	C sharp

Muscles	324 Hz	E
Bone	418.3 Hz	A flat
Adrenals	492.8 Hz	C sharp
Thyroid	492.8 Hz	C sharp
Parathyroid	492.8 Hz	C sharp
Small Intestine	281.6 Hz	C sharp
Spleen	285.8 Hz	C sharp

This not a complete list. However, it does give some indication of which parts of the body vibrate at different frequencies. Further, the chakras themselves correspond to the seven notes of the scale:

Crown:	B
Forehead:	A
Throat:	G
Heart:	F
Solar Plexus:	E
Spleen:	D
Root:	C

You may wish to use a method other than your voice to generate the frequencies required to heal different parts of the body. Frequency generators allow you to produce either set or variable frequencies of your choice. However, such devices tend to be quite expensive and are unnecessary, as there are other methods of generating and measuring frequencies. You can also use a sound generator or synthesizer which can be tuned with a pitch knob. Analog synthesizers work best for this, as most of them have this function. If the synthesizer has different wave forms (sine, square, pulse, saw, etc), you can experiment with them and note the different effects: waveform variations can be very useful for magical and healing applications, however, this is a topic beyond the scope of this book. The ideal waveform for general healing applications is a sine wave.

You can run the pitch of your voice (via microphone), or a sound generator or synthesizer through a frequency counter to determine the frequency. Some digital multi-meters, as well as other special devices which are designed only to measure Hertz can be used, but be sure to check the Hz range because some of them are too limited to be useful for this application. There are also numerous software applications which measure Hertz. If you have access to a piano or keyboard, you can use the following chart to correlate musical pitches with their frequencies in Hertz, and then match the pitch of your voice, sound generator or synthesizer to the note on the piano which corresponds to the Hertz frequency you need.

Electronic frequencies can be carried to the body in several ways. For ailments on the surface of the skin, frequencies can be carried by +5 volts. The charge can be connected to metal grips which the patient holds in their hands. +5 volts is a low voltage which is not strong enough to cause any shock or damage to the body. Frequencies can also be transmitted to the body by a 2.5 kHz carrier wave. While both of these methods require some specialized knowledge and equipment, a simpler method is to simply play the frequencies on speakers large and loud enough to vibrate the body. If this is done, care should be taken that the volume levels are not so loud as to cause hearing damage. If this is a concern, use ear-plugs.

While each part of the body has its own frequency, the whole body of a living organism has a unique overall frequency of its own. Matching the frequency of an organ or organism is a way to access it with healing energies. However, it is also possible to kill a living organism by matching its frequency and projecting that frequency at it with a high enough intensity (volume). This is especially easy with microscopic organisms. The principle of this is the same as how an opera singer is able to shatter a glass. Therefore, viruses, harmful bacteria and other health maladies can be destroyed with frequencies without damaging the cells of the body, which resonate at a different set of frequencies. This topic is interesting and valuable, but while certainly related to rune galdr, it is beyond the scope of this book. For further information on the use of frequencies for healing see the work of Dr. Rife.

It must be noted here that runes are not just frequencies. Runes are the cosmic forces of creation. The spectrum of runes corresponds to the full range of frequencies. This applies to sound, color, and every other spectrum. The runes are the cosmic source of all of them. However, any frequency can be used as a carrier for any rune in healing applications to target the effected organ or part of the body.

Returning now to Kummer's instructions for runic healing, you can continue to project the rune energy and/or galdr the rune(s) for as long as you feel is appropriate and for as long as the patient is comfortable receiving the rune energy. The time can be as short as five minutes, or can last up to an hour. An optimal time is 15-30 minutes.

When the healing session is completed, the healer again assumes the IS rune posture and galdrs the five vowel runes in reverse: U-O-I-E-A to withdraw from the empathetic state with the patient. Any negative energies are ejected.

Kummer wrote that remote treatment is also possible. The healer should first be informed of the patient's illness so he can develop the correct runic treatment. The rune expert can use the HAGAL rune to accurately determine the disease if it is not known.

Kummer gave few details regarding the nature of remote runic

healing. He advised to send the disease in the direction of the sky. He wrote that the healer can receive forces from the north, and often send to the south or west. He claimed that having trained, conscious thought is absolutely necessary for undertaking this type of medical treatment. He described that because we are connected to the cosmos, and everything in the cosmos is connected, that our mental vision of an object is connected to the object itself. The mental image collides with fine cosmic waves and is effected by them. The mental image is more real than material reality itself. Herein lies the keys to successful runic healing and magic.

Chapter 4: Black Sun Rituals

The Group Configuration for Rituals

While the rituals of seasonal celebration and some other rituals given in this book are suitable for groups, Black Sun rituals have long been understood to be a more private matter. They tend to be magical workings of personal development, and are best carried out in private, either alone or by a male-female pair depending on the nature of the specific ritual:

This magical sun derives its powerful rays from the principle of affinity with individual's vibrations, attracted by the erotic union of man and woman that can take place both physically and on a purely spiritual level. Another principle of this radiative force that is not widely known is that collectives of any kind have no access to it; it is available to individuals, rather pairs of individuals – couples act as mediators of the forces (Pontolillo 633).

The Magical Significance and of Long Hair

In modern times, when Scientisitic thinking prevails, how one keeps one's hair is nothing more than an arbitrary matter of fashion. However, for the ancients this was not so, neither is it for the Armanen. "...The hair had another very important function as an antenna for streams of subtle energies. This is a purpose that is nowadays neglected, even mistreated" (Gorsleben ᚱ ᚲ). Kummer explains:

Also, the student should notice that his hairs are antennas that receive the finest radio-waves of the universe (All) and then guide them through his body. That is why he wears his hair long as a more conscious German (if his hair is finer, higher, finer waves are received). For his continuing spiritual development is also refined in his hair. He does not anoint his head by soaking with Pomade or Brillantine, etc. which only isolate and prevent the influx of All-waves. People who were not to have self-awareness and self-confidence and had to serve Mamon had their hair shorn, in ancient and modern times. I am thinking of slaves and nuns. The monks and Roman priests had the tonsure cut (*Heilige Runenmacht* 34).

In the Vril Society it was customary for the women to wear their hair very long for the same reason. This was likewise the practice in the ancient Sumerian or Babylonian tradition which became associated with the Black Sun and the Lords of the Black Stone.

The basis of the Black Sun's divine light is "cosmic sexuality, the combination of the male and female ILU forces" (Pontolillo 623) which penetrate through the "gate" of the Black Sun (631). In such magical operations, the long hair of women and girls plays a crucial role and it should not be cut. In their "magic strings," the astral counterpart of their long hair, they capture the divine light, passing it on to the man through the act of love – resulting in the circular flow of forces (631). Both males and females who aspire to the rays of the Black Sun should grow their hair as long as possible, but this is especially so for women.

Creating the Image

Many modern heathen choose to use forms for the gods: these "idols" or "god poles were also used in the late Germanic heathen period. However, in early Germanic times and during the Aryan age, (as well as among those who were influenced by Aryan religion), idols were not used. The prohibition of idols in the Old Testament originated as an Aryan custom which was often not followed by the Hebrews. In Aryan religion, idols are not necessary because the Aryan human body is the physical embodiment of divinity. Nevertheless, non-anthropomorphic images were sometimes used.

Sajaha, in the story of the “Three Keys of Tiama” says: “All of the god-like rays come from the Midnight Mountain, which no one can see and which spread from the Pillars of Heaven to Ishtar's star (Venus). It is important to consult these god-like powers and to use them when working toward the highest goal: gaining the means of human deification” 679). By collecting these powers “on a human created shadow image, which is then augmented,” one can create a magical bridge “between earth and eternity.” The image is to be constructed by the man while the powers are collected by the “magic pathway” of the long hair of the women and girls.

Exercises:

1. Craft your sacred image. The exact symbolic nature of the “image” can vary, but the ideal image is a Black Sun symbol made of metal or wood, which is large enough (at least 12 inches) to be the centerpiece of an altar.
2. Augment the image. The augmentation spoken of is the process of charging the object with vril. The male and female together should perform a magic ritual as described above. In the ritual, practice statha and galdr for all of the Armanen runes in the Futhorkh order. The female should visualize the cosmic vril collecting in her hair. Both the male and female then hold the object with both hands and galdr all of the Armanen runes again in Futhorkh order while projecting vril and all of the runic energies into the object. The female especially should visualize the vril she collected in her hair flowing into the sacred object. The male should visualize the vril flowing from his solar plexus chakra down his arms and out his hands into the object. The *Ljóðatal* rune poem verses can also be used after each rune galdr. Place the item in its position on the altar, then recite the Black Sun galdrs of your choice given below. Close the ritual in the normal way as described above.

Chapter 5: An Armanen Liturgy

The inclusion of prayers, ritual words and rituals of worship here in an Armanen context merits a word of explanation. As has been stated above, the Armanen tradition is inherently of the Left Hand Path: divinity is found within rather than as an external deity. Von List, as an Armanist, made it clear that he considered the worship of externally perceived deities to be secondary, or even unnecessary in Armanism. However, von List also acknowledged that Armanism is not for everyone, and that in a group, culture, or society, Armanism must be accompanied by Right Hand Path Wuotanism, or folk religion. For a folk which has been largely deceived by Christianity for centuries, and has had our worldview demystified by Scientism, it is important to acknowledge that Wuotanism and the Right Hand Path, along side Armanism, is extremely important. Therefore, Armanen masters such as von List and Kummer gave prayers, and von List wrote about the importance of the ancient seasonal holidays. Some of the Armanen masters were arguably both Armanists and Wuotanists at the same time, including von List, who was called a Wuotanist by Adolf Schleipfer as mentioned above.

The Armanist does not exist in isolation, but rather he is part of a folk, a people, a tribe and a family. Many of the kinsmen and friends of the Armanist will not be able to practice pure Armanism. In modern times, the Germanic heathen Right Hand Path is represented by groups such as Asatru,

Odinism and Theodism. Most Armanen are a part of one of these groups and engage in the regular Wuotanist worship rituals and seasonal celebrations. Such is required for the revival and maintenance of our ancient culture, folkways and religion. These rituals can all be done within an Armanen context and with forms which come from the developments of the Armanen masters.

An Armanen Prayer to the Allfather

“We should turn ourselves toward God, our All-Father, with true devotion and heart-felt piety” and pray:

We thank you, Allfather, for all the good things we have received, and we ask you for your protection and assistance. Give us the power and perseverance to perform our duties and practice our virtues. Give us the power and strength to learn to bear the misfortunes life brings with steadfastness and patience. Help us and stand by us in our hour of need and peril so that we don't give up or fall into doubt. Protect our folk and Fatherland from discord and conflict and provide us with peace, power and freedom through “unity.”

(Von List, *The Invincible*, 30).

Armanen Daily Prayers

Kummer's Morning Consecration

Most Holy Fuotan, All-Father,
Thou, who art eternally threefold in, around and above me,
I consecrate my Self, my Life, anew in true Love to Three;
free me, cleanse me from everything base and impure,
let divine Love, Wisdom and Will flow through my Self,
so that I may lessen my Garma,
because my heart, my blood calls out to the Sun, Arahari, to Thee!
Guard me against evil, dark powers and racial guilt,
give me Love, joy in being, happiness and patience.
Through Thy Divine Triad my heart glows,
over Arising-Being-Passing away I stream sunward.
For Thy mercy eternal thanks;
I have reached understanding through whispering Runes.

I strive heroically nearer to Thee,
therefore forgive even me!
SIG-TYR, SIG-TYR, SIG-TYR! (Thorsson, *Rune Magic*, 37).

Kummer's Evening Consecration

Holy, great, almighty triune Fuotan!
I great Thee and consecrate my Self to Thee anew.
I thank Thee for Thy protection and Thy goodness;
guard me against everything wicked, low and foreign.
May Thy noble, merciful Father-Spirit
forgive me my faults if I have erred;
help me to overcome them
and to make amends through noble deeds.
Thy shelter and protection is my weapon
against all enemies and dark forces,
because Thou art my threefold Salvation, Sun and Light.
I know no terror, no fear and trembling,
because I am immune and invulnerable through Thee.
Thou art the Love, the Truth, the Goodness, the Right.
Thou art my longing and my sanctuary.
Fuotan, almighty Father and World Spirit, I call to Thee;
I speak and fight for Thy Kingdom,
so that darkness may vanish from the race
and from the Fatherland.
Should the hour of my transformation be near,
be Thou merciful, as to my forefathers, even to me.
Fuotan, Willi and Weh, I bless Thee, I greet Thee!
(Thorsson, *Rune Magic*, 37).

A Daily Invocation

This rite (or some variation of it) is intended to be used for daily rune practice.

1. Create your rune circle.
2. Recite Kummer's Rune Banishing (optional):

All-Fator, Fuotan, I call to Thee!
With magic All-power flood me.
Awaken the Runes, the old lore in me,
in holy Love I strive toward Thee.
With runic force I ban every wicked wight,
because I serve your godly might.
ALU – TUWATUWA – ARAHARI – FUOTAN.
(Thorsson, *Rune Magic* 38).

3. Stand in the MAN rune position, soaking up the sun's warm rays.
Establish proper breathing and maintain focus.

4. Murmur the following from the *Lay of Sigurdrifa* (after Gorsleben):

Hail the Day! Hail sons of Day!
Hail Night, and Night's daughters!
O look down on us with benevolent eyes,
and bring us victory.

Hail Asen! Hail Asinnen!
Hail fruitful Earth,
Give us good rede, main and fame,
And lifelong healer's hands!

In Old Norse:

Heill dagr!
Heilir dags synir!
Heil nótt ok nift!
Óreiðum augum lítið okkr þinig
ok gefið sitjöndum sigr!

Heilir æsir!
Heilar ásynjur!
Heil sjá in fjölnýta fold!
Mál ok mannvit gefið okkr mærum tveim
ok læknishendr, meðan lifum.

5. Recite *Wuotan's Rune Song* given above, in the language of your choice.

6. Proceed with your daily rune work.

7. Recite Kummer's Rune Banishing again (optional).

8. Discharge with the IS rune or MAN rune.

9. Recite the closing here (after Gorsleben) or in the language of your choice given above.

Here in the hall of the High One,
Useful to the Aryan, but not to the Ettin!
Hail to him who learns it!
Hail to him who teaches it!
So take it to your advantage and use
the blessing, as you have heard it! (Camp 17).

Note: you may also wish to include in this daily ceremony von List's prayer and Kummer's morning or evening consecrations as given above.

Exercise:

1. Begin reciting Kummer's *Morning Consecration* and *Evening Consecration* daily, and/or using the *Daily Invocation* when you do your daily rune practice.

Armanen Seasonal Celebrations

The Germanic people traditionally celebrated eight primary seasonal high holy days. These are described by von List in *The Religion of the Aryo-Germanic Folk* and are given above. Here, a seasonal ritual of the Armanen Orden will be given along with a variation of the same ritual minus the Fraternitas Saturni elements. Next, a general format for an Armanen seasonal celebration is given, which makes use of Armanen ritual elements but in a more modern heathen context.

Armanen Orden Ritual

As previously mentioned, the rituals of Guido von List have likely been lost even though the Armanen Orden claims that he left behind a complete liturgy. Elements of ritual, such as the creation of a sacred circle and the use of elemental representation of fire, incense and water, have been given by Kummer. Spiesberger also offers rituals, but his rituals are heavily influenced by the Fraternitas Saturni, and it is not clear what elements Spiesberger preserved from earlier Armanen masters and what elements

were Spiesberger's own innovations. The ceremonials given by Welz largely follow those of Spiesberger, but contain some of Welz's own innovations. Some elements of this Armanen Orden ritual come from the *Fraternitas Saturni*, such as the use of a gong, and the chain of brotherhood. These elements would not have been present in any original Armanen ritual.

Also important to note is that the AO rituals primarily have a Wuotanist rather than an Armanist character, at least as far as those terms were described by von List. The AO rituals are seasonal celebrations for worshiping the gods, and as such they are closer to exoteric, Right Hand Path heathenry and Asatru than to Armanism proper, which is esoteric and Left Hand Path in nature.

The AO celebrated three annual seasonal rituals: Herbst Thing in the fall, in which Wuotan's Opfertod (Wuotan's Sacrificial Death), the Ostara Thing/Ostara Feier in the spring, and the Mittsommerfest (Midsummer Festival) around June 21st. The rites were performed at a general gathering of members and non-members are permitted to attend. The general structure of the AO rites can be seen in the rite of Wuotan's Sacrificial Death, given below, as translated by Edred Thorsson, and originally presented in *Rune Kevels* N.S. #3, 1993.

The Great Sacred Celebration of Wuotan's Sacrificial Death

Gong 3x

Setting the mood with cultic music [Also Sprach Zarathustra, Strauss]

Gong 3x

Grand Master: "ALAF SAL FENA!" (all repeat)

Invocation to Wodan

Music (fanfare) [Les Preludes, Liszt]

Gong repeatedly until the "spiritual light" symbolizing Wodan still in the spiritual world, is ignited. (In a small fire bowl in front of the altar)

Performance of the first part of "Odin's Rune Song" (Hávamál 138-145)

Blood offering (horse blood)

Invocation of Wodan into presence on This-side: *All participants* strike the Odal-rune pose [⚔] and chant:

"W-O-D-A-N" x9

ODIN/WODAN song (*all*)

Song text: "ODIN-WODAN come to us, od-uod, uod!" (repeatedly)

Wodan's Self-Sacrifice:

Gong repeatedly until all have positioned themselves standing in a semicircle before the altar and have extended their hands to one another (women and men alternately).

Wodan's spiritual light of life is extinguished. Musical interlude after the completion of this operation.

The three lights of life – symbolizing the three planed worlds – (spiritual-mental-material) are ignited into This-side from Walhalla to Midgard with symbolic musical accompaniment.

(Three Incantations) Wodan's way from spirit into matter.

Formation of the Chain of the Order (extend your hands to one another making a closed circle). Lighting of the great fire bowl, immersion into the symbolism of the fire which signifies Wodan in the early world. To the music of the Volsung-motif from the *Ring des Nibelungen*, Wagner.

Gong while all participants take their cups that have already been filled with red wine.

GM (lifting up the chalice): “I drink the blood of HARI-WODAN as a sign that I myself am WODAN and bring this offering of Self!”

Gong x3.

Performance of the second part of “Odin's Rune Song” with the magical lay of-- Hávamál 146-165.

Gong x3

GM: “We fulfill the sacrificial death by the GIBOR-RUNE.” All strike the GIBOR-rune position and chant three times: “G-I-B-O-R”

Gong x3.

Tree-exercise [a Method of Raising psychic energy in the personal sphere]

MEAL-OFFERING

Gong (continuous)

All take up their cups, rise and each person goes, one after the other, forming a circle line, up to the Armanen, who dispense the meal-offering (horse-flesh, mead and bread). Then the circle continues to turn until each person has again reached his seat and has taken his place. (The meal is not to be begun!).

Introductory to the meal-offering / consecration of the meal, which is taken in silence, with thoughts on the strengthening, joy and unfolding of our Father in heaven and on the Earth, and on the good Earth-Mother, Frau Holle. She is the Winter-Mother, who beds all down to rest.

Gong x3.

Music for the conclusion of the sacred celebration (Les Preludes).

The Great Sacred Celebration of Wuotan's Sacrificial Death (Edited Version)

Góði: “ALAF SAL FENA!” (all repeat)

Invocation to Wodan

The “spiritual light” symbolizing Wodan still in the spiritual world, is ignited. (In a small fire bowl in front of the altar).

Performance of the first part of “Odin's Rune Song” (Hávamál 138-145)

Mead or Ale Offering

Invocation of Wodan into presence on This-side: *All participants* strike the Odal-rune pose [Œ] and chant:

“W-O-D-A-N” x9

ODIN/WODAN song (*all*)

Song text: “ODIN-WODAN come to us, od-uod, uod!” (repeatedly)

Wodan's Self-Sacrifice:

Wodan's spiritual light of life is extinguished.

The three lights of life – symbolizing the three planed worlds – (spiritual-mental-material) are ignited into This-side from Walhalla to Midgard.

(Three Incantations) Wodan's way from spirit into matter.

Lighting of the great fire bowl, immersion into the symbolism of the fire which signifies Wodan in the early world.

All participants take their horns that have already been filled with mead or ale.

Góði: (lifting up the horn): “I drink the blood of HARI-WODAN as a sign that I myself am WODAN and bring this offering of Self!”

Performance of the second part of “Odin's Rune Song” with the magical lay of-- Hávamál 146-165.

Góði: “We fulfill the sacrificial death by the GIBOR-RUNE.” All strike the GIBOR-rune position and chant three times: “G-I-B-O-R”

Tree-exercise [a Method of Raising psychic energy in the personal sphere]

MEAL-OFFERING

Gong (continuous)

All take up their horns, rise and each person goes, one after the other, forming a circle line, up to the Armanen, who dispense the meal-offering (mead and bread). Then the circle continues to turn until each person has again reached his seat and has taken his place. (The meal is not to be begun!).

Introductory to the meal-offering / consecration of the meal, which is taken in silence, with thoughts on the strengthening, joy and unfolding of our Father in heaven and on the Earth, and on the good Earth-Mother, Frau Holle. She is the Winter-Mother, who beds all down to rest.

Ritual Format for Seasonal Celebrations

The structure of this Armanen ritual for the seasonal celebrations is similar in structure to that of Armanen magical rituals. The main difference is that instead of a magical operation at the heart of the ritual, the focus is on reciting appropriate seasonal words, singing songs of praise to the gods, and the unique ritual activities which accompany each season. However, this does not mean that magical operations should be excluded from seasonal celebrations. On the contrary, the seasonal celebration is a perfect time to perform a magical operation, provided that there are not too many people present at the ritual, especially people who do not practice rune magic or understand the Germanic/Armanen tradition.

Whether magical, celebratory or both, at specific times in the ritual, the words can be accompanied by ritual actions. These take the form of a special set of runic stathas which are connected to the elements of the ritual. During the Beginning Words of the ritual, all participants should assume the IS rune statha. The officiating priest takes up a spear, holding it high up on the shaft so that his arms form a TYR statha while he says the Beginning Words. During the lighting of the sacred flame, when FA is spoken, all should assume the FA statha, and when AR is spoken, all should assume the AR statha. Handstathas can alternately be done. As the priest places his hands over the cup or horn, he is in the LAF statha. If Spiesberger's words for creating the circle are used, when "Týr-Týr" is said, the TYR statha is done, and when "Sig-Týr" is said, the SIG-TYR statha is done. During the creation of the circle, any who don't have their hands full already can do the HAGAL handstatha. During the Invocation of the Gods, the MAN rune statha should be done. During the offering, the FA or TYR statha can be done. When raising the horn to the gods, hold the horn with one hand on the top and one on the bottom: as you raise the horn, you will make the FA statha with your arms. During the Ending Words, assume the YR and/or GIBOR stathas. You may further develop other ways of your own to incorporate statha into your rituals.

It should be noted that the Armanen do not grovel before the gods. Ritual actions such as kneeling and bowing and the submissive folding of the hands are of the Right Hand Path, where divinity is perceived as external. Instead of these subservient religious actions, The Armanen can salute the gods standing up straight, with his head held high, and his arms raised, doing the MAN or KA stathas.

The ritual words to honor the specific gods and goddesses of each of the seasons and the ritual activities and special items of each season are also given. As in the magical rituals, the ritual words for the seasonal celebrations can be spoken and/or sung in English, your native language, or in the German or Old Norse translations given in this book.

1. Say the Beginning Words [Priest with a spear in TYR statha; others in IS statha]:

In the name of Gibur-Arahari,
In the name of Arehisosur,
In the name of Holy Rune Might,
In the name of the All-Mother Earth,
I begin with the sacred magical (or mystical) work.

2. Lighting the flame. Say:

Might of the Light
Eternal in the Universe
Penetrate darkness
Sacred flame shine!
Light up the night.

(Light the flame)

Around darkness, around night.
I am (we are) amidst the light!
Darkness has merged with the light.
Ur-Fire of FA, [FA statha or handstatha]
burning from the beginning of time,
Light might of AR, [AR statha or handstatha]
born of the sun,
at the roots of the worlds,
Give light to the seeker!

3. Light the incense and say:

“May the power of the Runes
Lead me [us] to a greater understanding
Of the universe and myself [ourselves].”

4. Place your hands over the cup [LAF statha] (or use a wand or dagger) and project vril into it, charging it with the intention of the ceremony. Drink from the cup to polarize yourself to the purpose of the ceremony.

5. Place your hands over the Thorshammer, knowing that it is your power to receive and send vril within your own body and to others. Feel the interaction of vril between the Hammer and your hands.

6. Create the protective runic circle around you using one of the methods described above. Use the galdrs for each rune with its corresponding rune poem verse, and/or Spiesberger's words for creating a sacred circle:

In the name of Gibur-Aarahari,
In the name of Týr-Týr, [TYR statha: with spear or ordinary TYR statha]
In the name of Sig-Týr, Sig-Týr, Sig-Týr, [SIG-TYR statha]
I draw around me (us) the magic circle,
to protect me (us) from the forces of darkness,
From the evil forces.

7. With your wand or dagger, trace a HAGAL rune in the air in front of you in the north, one in the west, one in the south and one in the east, or do the Hammer Rite or the call to the Landvættir [HAGAL statha].

8. Say the words which describe the season and its celebration.

9. If all present practice Armanen runes daily, now is the ideal time to do rune practice. Face north, assume the IS statha and do the IS galdr five times. Do your standard daily rune practice.

10. Invocation of the Gods. Use either the original language or the English translation, as appropriate [MAN statha]:

*Hail the Day! Hail sons of Day!
Hail Night, and Night's daughters!
O look down on us with benevolent eyes,
and bring us victory.*

*Hail Asen! Hail Asinnen!
Hail fruitful Earth,
Give us good rede, main and fame,
And lifelong healer's hands!*

In Old Norse:

Heill dagr!
Heilir dags synir!
Heil nótt ok nift!
Óreiðum augum lítið okkr þinig
ok gefið sitjöndum sigr!

Heilir æsir!
Heilar ásynjur!
Heil sjá in fjölnýta fold!
Mál ok mannvit gefið okkr mærum tveim
ok læknishendr, meðan lifum.

Alternate invocation #1 (Anglo-Saxon):

Cædmones Heriungaléoð (Caedmon's Lay of Praise)

Traditional

Nú wé sculon herian,	heofonríces weard,
Meotodes meahte,	ond his módgeþanc,
weorc wuldorfæder,	swá hé wundra gehwæs,
éce dryhten,	ór onstealde.
Hé ærest scóp,	ielda bearnum
heofon tó hrófe,	hálig scieppend:
þá middangeard,	monncynnes weard,
éce dryhten,	æfter téode,
firum foldan,	fréa eallmihtig.

Translation:

<i>Now we shall praise,</i>	<i>the guardian of heaven's kingdom,</i>
<i>the creator's might,</i>	<i>and his purpose of thought,</i>
<i>work of the glory father,</i>	<i>as he of each wonder,</i>
<i>the eternal lord,</i>	<i>installed in the beginning</i>
<i>He first created,</i>	<i>for the sons of men,</i>
<i>heaven as a roof,</i>	<i>holy creator,</i>
<i>then the world,</i>	<i>mankind's guardian,</i>
<i>the eternal lord,</i>	<i>after tackled up,</i>
<i>As a fold for mankind,</i>	<i>lord almighty.</i>

Alternate invocation #2 (Gothic):

Gupé Inweita (Invocation of the Gods)

In Gothic, by Aelfric Avery

Gáuts þis gaízis,
draúhtins dáupis,
góðakundé gup,
Gwóðans gudisks,
handugóm hulida,
mannané skapjands,

Gutané fruma,
digis táwida,
gulþeinóharpjands.
galgan is fanþ,
háihþs biþé warþ,
þó midu stal.

Teiws táiknjands,
Ansiwé atta,
himinis haldands,

táuþis rahtis,
áiþé wardja,
hamfs þana wulf band.

Iggws wagnis,
þiudanám þiupþeigs,
Fráuþa friþáus,
þunars þrupags,
aúhumists asanó,
weihands stadis,

ahma fráiwis,
þeihis briggands,
þó fagr geigáida.
þeihvóns sandjands,
ituné fijands,
þana waúrm slóh.

Wulþus wintráus,
Ansugardis,
lékinassus gup,

waldands liuhadeins,
arhvis biugands,
þana léwjands slóh.

Austró áudagó,
dagrédis dustóðjands,
aldbriggandó baírhtó,

aúrtané wéns,
digis áiþei,
Iggws liugáida.

Fráuþó fruma,
Ansiwé áiþei,
qinónó qéns,

flaihtands gudina,
abané tiuha,
kunþis háitands.

*albós ahmatands,
saljands unsiunans,
Gutnam bigitþ,
bidós unsarana,
unsarana alu,
Gutané O Weiháilag,

anstáis briggands,
satam alláim.
Gupa alla,
bótþiþ jah háusþiþ,
áudaba habáiþ.
Gutané O Weiháilag,

Translation:

*Gaut of the spear, origin of the Goths,
lord of the dead, creation manifested,
god of nobles, golden harper.
Wóden divine, the gallows knew,
for wisdoms hid, one-eyed then became,
shaper of men, stole the mead.*

*Tiw betokener, of right deeds,
father of the Aesir, oath's guardian,
heaven's holder, one-handed bound the wolf.*

*Ing-Frea of the wagon, spirit of the seed,
of kings blessed, prosperity's bringer,
lord of peace, the fair one gained.*

*Thunor powerful, thunder's sender,
chief of harvests, enemy of ettins,
hallower of the stead, slew the worm.*

*Ullr of winter, bright ruler
of Asgard, bow's bender,
healing god, slew the betrayer.
Ostara blessed, farmer's hope,
dawn's beginning, creation's mother,
bright life bringer, married Ing.*

*Freya first, weaving goddess,
mother of the Aesir, guide of husbands,
women's Lady, tribe's namer.*

*Elves inspiring, bringers of favor,
dwellers unseen, in places all.*

*Meet with the Goths, all the Gods,
prayers of ours, avail and hear,
our ale, happily accept.*

Divine and Blessed Heritage of the Goths!

11. The Offering [FA or TYR statha]:

English: I (we) offer this ALU* (mead, wine) and bread (food) to Wuotan: Gaut Arahari, and to all our gods (and goddesses).

German: Ich biete diese ALU (Met, Wein) und Brot (Essen) Wuotan: Gaut Arahari, und allen unseren Göttern (und Göttinnen) an.

Old Norse: Ek býð (við bjóðum) þata ALU (kjöt, vín) ok sbrauð (mat) til Óðins: (Gauta, Arahari) ok öllum guðum okkar (ok gyðjum).

*Note: ALU is a sacred runic formula which translates as the modern word “ale,” but denotes the spirit of inspiration. The word can be used for any kind of alcoholic or symbolic drink which is to be offered and consecrated in the celebration.

12. Standard Songs to the Gods: These are the songs to the gods you will sing or recite at all of the seasonal celebrations. You can use any songs to the gods you wish, to whichever gods you feel it is appropriate to honor at every celebration. Given here are examples of songs for Wuotan, Þórr, Freyr and Ostara. Recordings of these songs can be found on the Germanic harp CDs by Aelfric (available from aelfric.bandcamp.com): *Harp Runes from Allfather's Hall, Songs of the Elder Trow, Songs of the Ancient Goths, and Odin's Runes: The Ancient Germanic Rune Poems* which have accompanying lyrics booklets containing the texts in the elder tongues and English translations. Further heathen galdrs useful for these rituals can be found in the Gothic language in *Gutiska Hunslastaths Razda – The Gothic Liturgy* by Aelfric Avery.

Rīðands Ana Eḥwai

In Proto-Germanic, by Aelfric Avery

Wegai ana wōđ,	Wōdanaz Ermunaz
mekilozmē mizdōni,	Medjanagardai.
Luftauz liuhmōni,	landai kalđasa,
đruhtīnaz Erilōm	đauþawi iz gangjanēd.

Hertōnaz hallōi	ḥaimai iz fōre,
rīðandz ana eḥwai,	raisana iz ḥauḥistai.

Rūnōz iz waita	raikjanēd fererai
askōni tō askai	erpōi andi uppaḥemenai

Ḧrengai ā rīðeþi
maḥtigai marḥai

ḥrabnamz andi gaizai
Mimarasa b'runnōni.

skelim þū skapjesi
rīðandz ana eḥwai,

skīnši swa atainas-uh
raisana iz ḥauḥistai.

Translation:

*On the way went, Woden the great one
with much reward, in Middle Earth.
Out of the sky's radiance, into the land of the cold,
leader of the Herulians to death he went,*

*From heart's hall, to his home he fared,
the rider on his steed rose he to the highest.*

*Runes he knows, he reached far,
from ashes to the Ash, through earth and heaven,
In a circle he ever rides, with his ravens and his spear,
on a mighty horse, to Mimer's well,*

*reason you shape, only this way you shine,
the rider on his steed, rose he to the highest.*

Þunres Full

In Anglo-Saxon, by Aelfric Avery, based on an original galdor by Eric Wódening

Welgá wéohere * wæs þú Þunor hál,
*Hail Hallower * wassail Thunor,*
Eallmihtige Ésaheard * eotna andsaca,
*Almighty Asaward * ettin's slayer,*
Féredes þú feorr Útgearde * fyllo sæ drancst,
*You fared far to Utgard * fill of sea drank,*
Wolcene sunne weg * wýrm þú ræredes,
*To welkin of sun's way * worm you reared up,*
Ieldo ne þé endede * þéah eall héo overcumeþ,
*Old age did not finish you * though she overcomes all,*
Gréat dæda þú dydest * dómlíce wyrhta!
*Great deeds you did * doomly works!*
Stormes scieppend * stearc bearn eorðan,
*Shaper of storms * stark son of earth,*

Draca þú déað gæf * gedrep on ana,
*To the dragon you gave death * with single blow*
 On hóce oxan héafod * mid Hymere éode fiscenne,
*Ox-head on hook * with Hymir went fishing,*
 Út meres þú dróge micle * Middangeardes wyrm,
*From ocean you dragged out greatly * the Midgard worm.*
 Hamor on héafode * heardlice þonne swange!
*Hammer on head * swung then hard!*
 Déophycgere dóere * dæda gréates,
*Deepthinker, doer * of great deeds,*
 Mid wittig wísdóm * gewan with Éallwise,
*With witty wisdom * won against Alvis,*
 Dohtor þín þonne * dollíce hé lyston.
*When for your daughter * foolishly he lusted.*
 Wealdend hamores werap * weard mancynnes.
*Hammer wielder defends * mankind's warder.*
 Beorga beorna * berend þyrðhamores,
*Men's protector * Mjolnir's bearer,*
 Forðingest eotenum fira * þú færst áweg ælwihta,
*Protecting man from ettins * you frighten off evil wights,*
 Ræreþ ond ripaþ * regn þú bringest,
*Raise and ripen * rain you bring,*
 Full æcer fóderes * feldum ceorlas,
*Full acres of food * in the fields of the churls.*
 Ic sing þé simle * þíne strenge ic begale,
*I sing to thee continually * I sing to your strength,*
 Geunne ús blæde ond blisse * bidde ic þé,
*Blossom and blissfulness * bid I to thee,*
 Feorme ond fyllle * fultum ond mægen,
*Sustenance and fulfillment * help and main.*
 Fyllle þé féde ic * foldan suna.
*I raise this full to you * earth's own son.*

Sahsnôt (Freyr)

In Old Saxon, by Aelfric Avery

Hêl þu Sahsnôt,	Sigidrohtin,
Uuâno Uualdand,	Uuerolde god,
þiodano mêðomgebo,	þrîstmôd endi uunsam,
folccuning frôd,	friðu nu bring.

Mêðomhordes mundboro,	mârist godo,
sinke saligu,	swerdum uulitigum,
in erðgrafe þu gengi,	mid ôde ginôgu,
rîke bâggebo,	girad tô us.

Folda þu fullides,	feho managun,
beuue bûlandes,	bodales behaldand,
uunia endi uueluues,	uuastomes hêlages,
fruht pero feldo,	frôbra gebo.

Liobora þu lustides,	lofsam siu uuas,
dohtar þu drôgis,	diure er fergoda,
bile bilôsid,	sô brûd hebbias,
mêda mêstaru,	minne us gêbo,

*Hail Sahsnot, Victory Lord,
Ruler of the Vans, God of the World,
Benefactor of kings, bold and blissful,
Wise King of the Folk, peace now bring.*

*Patron of the precious hoard, most famous of the gods,
with blessed treasure, swords shining,
in an earthen grave you went, with wealth enough,
rich ring giver, provide to us.*

*Earth you fulfilled, with many livestock,
with harvest of the cultivated field, continuer of prosperity,
of joy, and weal, of holy growth,
fruit of the fields, comfort give.*

*The more pleasant one you desired, praiseworthy she was,
the daughter you took: the precious one the messenger demanded,
of sword deprived, so a bride you could have,
for greatest reward, give us love.*

Austró Saggws (Ostara Song)

In Gothic, by Aelfric Avery

Austró áudagó,	aúrtané wéns,
<i>Ostara blessed,</i>	<i>farmer's hope,</i>
dagrédis dustódjands,	digis áípei,
<i>dawn's beginning,</i>	<i>creation's mother,</i>
steigis þu swé	staírnó fruma,
<i>you ascend like</i>	<i>the first star,</i>
saei láúhatip riqis,	run gaskeirip,
<i>which lightens the darkness,</i>	<i>makes clear the course,</i>
mawi só baírhtista	manasép láúhatip.
<i>the brightest maiden</i>	<i>lights up the world,</i>
aldbriggandó baírtó,	Iggw liugáida.
<i>bright life bringer,</i>	<i>married Ing.</i>

Specific Seasonal Celebrations and God Galdrs

Here, descriptions of the seasonal celebrations are given along with galdrs to the patron god of each season as specified by von List. These galdrs are to be done after the galdrs to the gods which are done during ever celebration.

Jól (Yule)

German: Wintersonnenwende/Weihnachten. The Yule season begins on Wuotan's Day (December 6th) and lasts until the day of Hornung (January 6th). Jól is celebrated on the winter solstice (usually December 21st) and for the following twelve days. During this time the days become short as the sun descends into its lowest point and death on the Winter Solstice, only to rise again reborn, as the light returns and the days get longer. The Yuletide season is such an important part of our heritage that even in modern times we feel that it is the greatest celebration of the year. Lights, decorations and Yuletide songs distinguish the season. The Yule tree, which represents the World Tree, is erected and decorated. The Yule wreath is made and displayed: on it are four red candles: one is lit every week for the four weeks leading up to Yule. Special Yule pastries and cookies are made in the form of runes and swastikas. The Yule log, made from last year's tree, is burnt on the Solstice. The Julleuchter (ceramic candle holder/lantern) is lit with a candle

for the New Year. The 12 nights of Yule begin on December 21st. This is a “time out of time,” which should be reserved for celebration, exchanging gifts, feasting, and drinking with family and friends, and connecting with the Holy. At Yule, the great god of our people Wuotan rides across the sky with his warriors in the Wild Hunt, leaving presents for the people. The god of the season is Ullr, god of the Winter Light.

Ullr

By Aelfric Avery

The first god fared * on dangerous journeys:
when Grimm was set * by Gierœð the cruel,
between fires twain, * his cloak was scorched,
and Agnar brought him * ale in a bull's weapon,
the bow god blessed * by the bound god's word's:
Ullr other, * to Wuotan only,
when the fire was quenched, * lore he revealed.
Ullr was then the ruler * on Wuotan's high seat.
In summer it shines, * from sky-bright father,
heaven's light * from the home of the gods,
of Wuotan's friend, * on the lower world,
he ruled well, * lord of the gods.
Allfather journeyed back, * horse ever riding;
way-weary he was, * Ullr's friend,
and the leadership gained back, * did Asgard's lord.
His shining bone-shoes, * the shield god made ready,
on gliders gleaming, * engraved mighty
runes, the hide-wearer, * swiftly bore,
the beautiful god, * to Yewdales misty.
Amid the silent wights, * in darkest nights,
great god of Yule, * bringer of contentment,
on ice-bright path * tracked the creature,
Elderfather * the yew then bent:
with quiver full * of brightest piercers,
until soon saw * the fierce, deadly one.
Snow's sender * silently sighted:
an arrow then flew * through the beast's hide,
dead it then fell, * in bloody victory.
Forests' bright guardian, * winter lord,
the hunter from hunger, * earth's children saved.
When evil disease, * elf-arrows struck,
weary through winter, * men suffered,

helpless and unhealthy, * hopeless and dying,
with woodland herbs, * the wood of bows,
runes engraved * on power of wood's tine,
against the witchcraft * of evil wights:
life was renewed, * the plague destroyed,
by the leeches' lord, * the wizards' god.
Northern lights * for a night time guide,
that holiest light * which earth knows,
heaven-brightness of winter, * for hunter's victory,
the game he charms * towards the place of men.
Ullr has all * a warrior's good qualities,
lord of ordeals, * shining god,
victory he gives * to warriors who he
stands behind * in battle challenge.
Of oaths greatest, * all must take,
on bow god's ring. * Balder's friend
then was guest of him, * the god in Hel,
feasting mighty * until summer's beginning.
Of food and mead * was no scarceness there:
the beautiful gods * blissfully visited.
Ullr the bringer * of winter's peacefulness,
for the hall in heaven, * for that shore was longing:
for the nearest sailor's ride, * the northern god searched
on the broad beach, * but a brime-steed did not find;
since Night's first born * the needed thing hid.
So victory father's son * fared over the sea
on Day's shield, * then shone brightly,
the aethelings' god, * and to Asgard journeyed.
Then Balework begot * Balder's avenger –
wretched he was, * the wise Drighten,
then through the worlds wandered. * Ullr returned
in One-Eye's absence: * Os-home he ruled.

Solmónaþ

This holy day is better known as Imbolc or Candlemas and was celebrated around February 2 (solar), but was probably originally the Norse true Midwinter celebration as calculated on the old Misseri calendar, and would have been held on the full moon in late January. At this time the cross of Brigid is made. The Julleuchter is lit. This is the gloomiest time of the winter, when the icy grip of the frost giants and the all-encompassing dullness of the ever-gray skies threaten to extinguish all hope for a return of light and new life. But then Vali comes with the eternal light to overcome the darkness of the blind god Höðr, who had previously sent his brother Baldr to the pyre. Vali's triumph over Höðr signals the decline of winter. The god of the season is Wal-Father, Lord of the Slain, who through death, brings new light and life.

Cræftig Dryhten (Crafty Ruler)

In Anglo-Saxon, by Aelfric Avery

His noman háligan * helpeþ bletsung gifa,
*With his holy name * the blessing giver helps,*
Sitteþ mid gesíðum * sidefull ond æðele,
*He sits with companions * virtuous and noble,*
Heora myrhðe hreðer * his weorð be,
*Their hearts gladdened * by his worth,*
Heard ond hréoh swáðéa * heorena cumbolgehnástum,
*Grim and fierce however * in sword's clash,*
Geswíceð híw sawole hé * ne síðað ond fareþ,
*He changes shape of the soul * and goes, but stays,*
Feorweg fareþ * swá fugol oððe déor,
*To distant lands he goes * as bird or animal,*
Cræftig in cwide * cléofeþ á scopgereorde,
*Crafty in speech * he cleaves always poetic language,*
Receþ hé ræd * mid rúnum ond gealdrum,
*He gives council * with runes and galdors,*
Sweðreþ wind ond sæ * mid spræce acwenceþ fyr,
*Calms the sea and the wind * with speech quenches fire,*
Heore dwæseþ hé * hettende ablendeþ ond áfæreþ,
*He dulls swords * blinds and terrifies enemies,*
Onhlídeþ muntas hé * hlæwas mid wordum,
*He opens mountains * and burial mounds with words,*

Heora tala hine tellað * hæng menn ðá begól,
*They tell him their tale * hanged men when charmed,*
 Forð hé forsægde * fíra wyrda cnáweþ,
*Forth he fortold * he knows men's wyrd,*
 Fród in gefreoge * folgað twégen hræfnas,
*Wise in lore * twain ravens follow,*
 Hlóð dryhtnes ne hearm nán * hindrodon ne fyr ne íren,
*To the Drighthen's troops harm does not come * hindered not by fire or iron,*
 Híe béatath láð herewæde bútan * swá beran ond fearras,
*Without armor they beat enemies * like bears and bulls,*
 Éadig is eorðríce * éald gléaw Anéage.
*Blessed is the kingdom of earth, * old wise One-Eye.*

Ostara

Also known as Sigrblót in Old Norse, this is one of the three great blessings of the year mentioned in *Ynglingasaga*, and was celebrated for victory. Ostara is celebrated on April 14th as calculated on the Old Norse rune stave calendars, or on the full moon in April. Ostara was considered to be the first day of the summer season of six months, and with it came the new life of the new year. It is the time of reawakening and resurrection. This annual beginning is connected to the beginning of the day: the name of Ostara reflects the rising of the sun in the east. At this time, the Easter fire is lit, the Easter wreath is made and the Easter wheel is burned. The Julleuchter is lit. As with every holy tide, it is a time of feasting. While the church took over this holy tide from the ancient Germanic peoples, like Christmas/Yule, the original meaning could not be removed, as is revealed by the fact that even the Christian holiday is still named after the heathen goddess, and the predominant feature of the holiday is the old heathen theme of the Easter Bunny and Easter eggs. We in the modern world are familiar with these aspects of Easter. However, Easter should not be a time of celebrating and enhancing commercialism with chocolate sales, rather the focus should be on the rebirth and renewal of the year, the cosmos and the self. The goddesses of this time period are Freyja and Ostara.

Ostara

By Aelfric Avery

Frost father * then held the earth,
fearful ettins, * until Freyr's Sender [Skirnir],
Herulian like, secured * the white maiden.
He asked and begged, * then he threatened,
until a sword for the beloved, * the oppressive one accepted:
for the world and men, * it was a splendid victory.
Then from the east, * the beautiful one came:
in darkness and freezing, * a holy flame,
showed up and revealed, * grew and began,
like dawn rising, * in all golden light,
and in a rainbow of colors, * fire-like, grew warm –
I heard the sound * of hungry animals,
they began to move about, * in glowing morn.
Colorful flowers, * beautiful fragrance,
the new day's profit * abounded,
tasting fresh mead, * and the meat of sacrifice.
The White Lady * to the god of the world,
was gloriously married, * prosperity's bringer,
golden goddess * of the year's beginning.
Easter Easter, * earthen mother,
increase the fields, * strengthen and grow,
fruitfulness bear, * blossoms and green,
that the crop * is protected,
and she is secure, * against every harm,
as the holy ones, * who in the heavens are.

Falsdag

Also known as Walburges, May Day, or Beltane, Falsdag is associated with the god Baldr and is a time of change. Walburges is celebrated on May 1st (solar) or on the full moon in May. It was probably originally celebrated around April 14th or on the full moon in April, and only later became attached to May when the holy day came to be calculated by the sun rather than by the moon. Winter has released the earth completely now from its icy grip, the spring rains have come, and now the ground is firm enough for the herds to once again be set free into the fields without destroying the grass. Walburges is an ideal time for moving, and for marriages, which were traditionally held at this time. Giant bonfires are lit

on the hills. At home, The Julleuchter is lit. The folk take turns jumping over smaller bonfires for good luck and health, which is an old Aryan custom also practiced by the Zoroastrians in Iran. Houses are adorned with May flowers and greenery. The May Pole dance is done, weaving the fates of the community members into a beautiful design. The marriage of Wuotan and Freya, and of Njörðr and Skaði are celebrated at this time.

Skadi (Njörðr)

by Aelfric Avery

The hunter was angry * at the holy gods:
in a fight they had killed * her father,
so to Wuotan's land she came, * weregild seeking.
She had two conditions: * laugh she must,
and a husband she would have * of Wuotan's kin.
A husband for her * was the harbor dweller,
King of the Wans, * wealth lord,
Freyr's father. * Of sea's riches,
to sailors he gives, * the fishers' god.
In the harbor to dwell, * he ever wanted to,
but in ettin mountains, * she ever wanted to;
wolves he hated, * howling loud;
the sea she hated, * gulls resounding.
So they ever changed dwellings, * the Wan and his bride.
Land he gives, * peace and joy,
boats' good guardian, * Nerthus' brother,
Arinbjörn received, * Egil's friend,
from Freyja's father, * an abundance of wealth.
Grant us land, * and prosperity also,
lord of the best of everything, * protector of the coffer.

Mittsommar (Midsummer)

Mittsommar was celebrated either on the summer solstice, June 21st, or around July 14th on the Norse Misseri calendar. In German this time is known as Sommersonnenwende. The sun has reached its highest point in the sky, and the longest days of the year have now come. Having reached the noontide of its life, the middle of its yearly life span, after Midsummer the sun will begin to decline and make its journey toward Hel, the covered or hidden realm, where it will descend to its death at Yule. In the ancient

stories, the sun symbolizes the soul and the personal journey from its state of being the “old man” to its renewal through the birth of immortal higher self within. A Midsummer wreath is made, and Midsummer bonfires are lit. At home, the Julleuchter is lit. At this time Baldr, god of the Summer sunlight, is honored.

Bealdres Gewendan (The Passing of Balder)

In Anglo-Saxon, by Aelfric Avery

Of tala eal telede * getideþ náht swá galgmód,
*Of all tales told * nothing so gloomy happens,*
Wæs hé on worulde * west seaxe cyninges cynn,
*He was in the world * kin of Wessex kings,*
Forsetes fæder * fæger Nanna his cwén,
*Forseta's father * fair Nanna his wife,*
Bealdor beorht * Bearn Frige.
*Balder the bright * child of Frige.*
Gesceaft eal geswóren tréow * sceððan næfre,
*All creatures swore troth * to never harm,*
Ær ofergieten áne * áces cyrelíf hé,
*Before, one was forgotten * he was oak's dependant,*
Hwearf orlæg þá * Hopes darðe be
*Turned fate then * by Hoth's dart,*
Sigefædres sunnu * scínung god.
*Victory father's son * shining god.*
Standan bedrifenne stéame * secges álet hine,
*Standing laced with blood * the warriors left him,*
Scéat mid strælum, swebede hé wæs,
Shot with a dart, he was killed,
Cwipdon fyll cyninges * cirmede eal gesceaft,
*Bewailing the fall of their king * all creation cried,*
Feoh on bernet bát * feng hé tó Helle.
*Wealth on burning boat * he took to Hel.*
Forst sceal fréosan * fyr wudu meltan,
*Frost shall freeze * fire wood burns,*
Heolstor ond hrimceald * hagol ond cyle,
*Darkness and cold with frost * hail and chill,*
Snáw ond sweglwundor * stormas mid heorðam,
*Snow and shining heavens * storms amid hearths,*
Hunta wilde heofones fram * hors blæcne on cumeþ,
*The wild hunter from the heavens * comes on a black horse,*
Fíras freolsiaþ * Frige gief léoht,

*Men celebrate * Frige give light,
Fæder æþelingas * fere tó líþa,
Father of æthelings * bring to litha,
Winter sceal geweorpan * weder eft cuman,
Winter shall pass * fair weather return,
Wyrme þú woruld þá * weaxan æcera,
You warm the world then * the fields grow,
Sumor swegle hát * sund unstill,
Summer hot with sun * unquiet the sound,
Wisdom fyllað gewitlocas * wonn dagas tó faran.
Wisdom fills hearts * dark days disperse.*

Hleifblót

Also known as Lammas by the Anglo-Saxons (German Hleibmessa), Hleifblót is the time of the first grain harvest, when loaves are made with fresh grain. Hleifblót can be celebrated around August 1st (solar) or on the full moon in August. The name Hleifblót is an Old Norse reconstruction based on Anglo-Saxon Lammas (Hlæfmæstíd), as an actual ancient heathen name for this celebration that is devoid of Christian influence did not survive (Freyfaxi is a modern Asatru term for this celebration coined by Stephen McNallen). The early fruits are ripe and are being harvested and preserved. August was called Medumónað, “Mead Month” by the Anglo-Saxons because this was, and still is, the best time for brewing, when, because of the late summer heat, fermentation takes place very quickly; much brewing is done at this time. This is the time of the great Aryan horse races. The Julleuchter is lit in the home. As the time of the first harvest, Hleifblót is also the beginning of the death of the year. As such, Freyja in Folkvang (on the battlefield), the warrior aspect of Freyja, is honored.

Frouwa Galtar (Freyja Galdr)

In Old High German, by Aelfric Avery

Heila Frouwa,	Folkwanges kuningin
herireitóm dú rítis,	halbo gislahti nemis,
Wuotes giliob wíb,	waganreitila,
Liutfrouwa liuhtíga,	liubí nú breng.
Brosingamennes eiga,	berehaftiu gutin,

Féhmantel dú fedara,	firinlust nú geb.
Frówen swester,	fagarí nú breng.
kazzóno fagar haba,	karónendi goldes,
Unsér opferód eig,	éhtíga firlíhan.

*Hail Freyja, Folkvang's queen,
into battle you ride, half the slain you take,
Od's beloved wife, lady charioteer,
shining goddess of the people, bring love now.
Brisingamen's owner, fecund goddess,
you who has a coat of feathers, lust now give.
Freyr's sister, beauty now bring,
cats' beautiful owner, cryer of gold,
Receive our offering, bestow wealth.*

Haustblót (Harvest)

Norse Haustblót, German Erntedank (Harvest Thanksgiving). This celebration took place on the full moon in September or on the fall equinox. In the greater harvest time, everyone works long hours bringing in the last of the grain and fruits, and making enough hay to overwinter as many animals as possible. The grains and hay are loaded into the barns and the fruits must be preserved. The days have become noticeably shorter now as the summer heat disappears and is replaced with cooler days and nights. The leaves on the trees turn bright red, orange and yellow, and scatter on the ground. The old year has almost come to an end. The Harvest wreath is made. The Julleuchter is lit in the home. The A great feast is held with all the bounty of the harvest to celebrate the abundance of the earth. In earlier times this was the feast of Mithra, still celebrated in Iran as Mihr; in later times, of his counterpart St. Michael, who is Mihil, the Great One. At this time of the year Forseti is honored.

Fôsite Biâd

by Hildiwulf (Nicolas Ritter)

reprinted from Wibeddjerede and Songs of the Elder Trow by Aelfric Avery

Hebbath wi andthenka * aldera deia,
*We have memories * of days of old,*
Hu mon mechtiga * meinflulla stitha,
*How mighty men * mainful, stern,*
Fresena fria * Fôsite eridon,
*Of the free Frisians * honoured Fôsite,*
There gliandre axa * glisendes huses.
*Of the gleaming axe * and glistening house.*

Stilla alles strides * stult asega,
*Stiller of all strife * proud law-sayer,*
Usere thiade twilif * tholiand on flode,
*twelve of our tribe * suffering on the flood,*
Bracht thu betere * thine brechte alond,
*You brought better * to your bright island,*
A heligost walla * jaf hagost a.
*By holiest spring * gave highest law.*

Redlike led us * thiu riuchte ac heliga,
*Lead us with advice * to the Right and the Holy,*
Balderes sunu * o brecht hera,
*Balders son, * o bright lord,*
Fôsite formost * faithene enda,
*Formost Fôsite * ender of feuds,*
Se usere deda riuchtich * usere deia alla!
*May our deeds be righteous * all of our days!*

Vetrnóttum (Hallows)

Norse Vetrnóttum, Winternights, is a time of the death of the year and of the dead ancestors, and would be celebrated around mid October (October 14 according to the Old Norse solar rune stave calendars), or the full moon in October. (Note this celebration is often given as Vetrnætr, but this is the singular form: the proper form of this name uses the plural as given above.) The old year has come to an end, and the new year has begun at Winternights. The roots and tubers have been harvested, and the animals

which cannot be overwintered must be slaughtered. The weather has turned cold, dark and frosty, and the time of the first snow is at hand. The life of the sun, of the earth, the year and of agriculture which arose at Ostara, and which was becoming at Walburges and Midsummer, is now passing away. This is a time of the dead. The veil between the worlds is thin. Hallows is the time to honor the dead ancestors and fallen heroes. This was the time the Norsemen held the Alfablót, the blot to the Elves, which was so sacred that it trumped the usual practice of hospitality: a traveler could be driven out of the community during the time of the celebration. The Elves were associated with the spirits of the ancestors. Hallows is the feast of the dead. The church adopted the old celebration and turned it into a time to honor the saints, but the meaning, which is the honoring of the great ones among the dead, is the same. A wreath is made for the graveyard. The Julleuchter, with its year candle now burned low and soon to be replaced, is lit. Hallows is also the time to ward off the evil spirits which may be in abundance at this time of year. Before pumpkins were brought from the New World, turnips were carved for this purpose. The tradition of dressing up for Halloween also comes from the ancient practice which was intended to ward off evil spirits. The god of endings, Widar, is honored at this time.

Widar

Grimnismál 17, Hávamál 57, Vafþrúðnismál 50.

“Hidden in thickets and tall reeds
is the wide land of Widar;
there shall my son dismount
to avenge his father.”

Victory Father's son, Widar the mighty,
comes forth to battle the beast of death.
He plunges his sword from mouth to heart
of the Son of Completion. The Sire is avenged.

Widar and Wali shall dwell in the shrines of the gods
When the flames of Surt-ur have subsided.

13. *Verses to the Black Sun:*

At the top of the world stands the Midnight Mountain,
Its Light is eternal.
The eyes of man cannot see it – and yet it is there.
Over the Midnight Mountain stream the rays of the Black Sun.
The eyes of man cannot see them – and yet they are still there.
Inside us burns its Light.
Only the brave and the righteous still have within them the Godhead.

White Sun, streaming over the entire earth – you give us the daily light.
Black Sun, shining inside us, you give us the power of recognition.
Recalling the realm of Atlantis,
Which lay near the Pillars of Heaven, before the raging sea devoured it.
Recalling the intelligent giants from beyond Thule that came and taught.

Oh Sun of Gold that reflects the Black Sun!
Oh Black Sun that hides the Ray of Green Light!
Withdraw your luminous shadow,
Rend your veils, so that
I may see the hidden face,
Veiled by your disc,
By the revolving of your swastika,
Because the one who is hidden there
Is I myself.

Verse to Venus/Ostara: The Morning Star:

Oh Morning Star!
Wrap me in your deep dewy Light,
let your petals fall upon me
like in a sky of Autumn,
do not leave me,
be my companion.

14. If you are including a magical operation in your seasonal celebration, do the Vrill Charging Rite now, and then proceed with the magical operation. See above for options on how to perform an Armanen rune magic operation.

15. Make a closing statement (this can also be used for any rune ritual including daily rune practice) [YR and/or GIBOR stathas]:

In the name of Gibur-Arahari,

In the name of Arehisosur,
In the name of Holy Rune Might,
In the name of the All-Mother Earth,
I finish the magical work (mystical work)
and thank you high powers
For the time of this experience.

And/or:

“I thank the runes for your energies. I ask that your energies remain in me and with me to strengthen me and build up your rune might in me so that I may become a fully capable rune master who has the ability to take control of destiny at the roots of creation. I am becoming a fully capable rune master who has the ability to take control of destiny at the roots of creation. I am taking control of destiny at the roots of creation. I ask that only your surplus energies return to the realms of creation.”

(Note: for rituals which include more than one person, change “I” to “we.”)

16. Discharge the surplus rune energies you have generated, as well as the runic circle, using the IS rune with the downward siren chant three times, while envisioning the surplus vril dissipating into the ground or sideways out from the rune circle.

Black Sun Galdrs/Mantras

The galdrs and mantras for the Black Sun which have been published and made available to the public are given here without bias, prejudice or judgment. Each reader, with their different dispositions and perspectives, may make of them what they will. Use the ones which inspire you and which you feel comfortable with.

Black Sun Verse One (Babylonian Inscription, cited in Landig, 510)

At the top of the world
stands the Midnight Mountain.
Its Light is eternal.
The eyes of man cannot see it –
and yet it is there.

Over the Midnight Mountain
stream the rays of the Black Sun.
The eyes of man cannot see them –
and yet they are there.
Inside us burns its Light.
Only the brave and righteous
still have within them the God-head.

Black Sun Verse Two (Babylonian Inscription, cited in
Landig 538)

White Sun, streaming over the entire earth –
you give the daily light.
Black Sun, shining inside of us,
you give the power of recognition.
Recalling the realm of Atlantis,
which lay near the pillars of heaven
before the raging sea devoured it.
Recalling the intelligent giants
from beyond Thule that came and taught (673).

Black Sun Verse Three (Serrano, cited in Pontolillo 489)

O Sun of Gold that reflects the Black Sun!
O Black Sun that hides the Ray of Green Light!
Withdraw your luminous shadow,
Rend your veils, so that
I may see the hidden face,
Veiled by your disc,
By the revolving of your swastika,
Because the one who is hidden there
Is I myself.

Morning Star Verse (Serrano, Resurrection of the Hero 28)

Oh, Morning Star!
Wrap me in your deep dewy Light
let your petals fall upon me
like in a sky of Autumn

Do not ever leave me
Be my companion.

Halgarita charm 27 (Wiligut, cited in Pontolillo 697)

Sunur saga santur toe
Syntir peri fuir sprue
Wiligoti haga tharn
Halga fuir santur toe

Translation: (Werner von Bulow)

First line:

Legend tells us that the two suns beneficial in change/control, UR and SUN, are like the hourglass which, each time it is turned over, helps one of these suns to victory.

Second line:

The meaning of the divine Irr-transition-path, the slag-sintering in the sphere of the fire, in the language of the fire was apparently the Earth-I-Current of the paradise of the sexes.

Third line:

God-willing leaders guide toward the good through their care in the universal course, what was visible and soon appeared camouflaged, in which they direct the imagination of mankind.

Fourth line:

Polar is the interplay from UR to SUN in the sacrificial system of waxing and waning, in the holy fire Santur radiates ambivalently, but turns this blessing victorious (698).

Halgarita charm 1818 (Wiligut, cited in Pontolillo 698)

gekruiste slang,
gekruiste hant
Gothari ger,
Gothara lant.

Crucified serpent,
crucified hand
Gothic spear,
Gothic land.

Epilogue

The current state of the world sends us a strong message that expressions of Germanic tradition, heritage, religion and culture are needed now more than ever. There are many different expressions of Germanic tradition in modern times. However, too often it has been typical that the followers of different expressions of Germanic tradition have struggled with one another over their differences. There are many within heathenry who don't want to have anything to do with one another over what are essentially theological differences of opinion. Much time and effort has been spent with those of our folk trying to beat one another down, all while the common enemies of us all are closing in on us. No doubt they are happy that we have so often destroyed ourselves and each other's efforts, as that will be all the less work for them to do.

Unfortunately, this theological exclusiveness that has been so common in the reawakening community has nothing to do with Germanic tradition, but rather is a reflection of Judeo-Christian absolutism. The Germanic way, the Elder Trow entails a much different approach. As Edred Thorsson explains so well in *A Book of Troth*, there never was a single, fixed Germanic doctrine, dogma or practice. Rather, the spirit of the troth, the Elder Trow, remained constant but was flexible and was always taking on new authentic expressions. If this was the case in ancient times, and this is the actual nature of our ancient faith, then it makes no sense whatsoever to squabble over differences of form and expression of the Elder Trow in modern times. We need to relinquish these destructive crypto-Christian ideas and entirely eliminate them from our modern belief in and practice of the Elder Trow. These petty differences are not good enough reasons to maintain

divisions between the different groups of Germanic folk, especially considering that the time may come when our survival is dependent on being united.

As has been demonstrated throughout this book, the Armanen tradition is a valid expression of the Elder Trow, in fact it is superior in some ways to other more modern expressions of Germanic religion. The best thing about Armanism is that it provides a toolbox for creating positive change within the individual which *actually works*. Armanism is therefore invaluable to modern heathenry: its importance cannot be overstated. The only way to have healthy communities is to have healthy individuals, and Armanism is one of the rare systems that offers tools which can actually accomplish this essential task.

This three volume set on Armanism and the Black Sun has covered 1) Armanen teachings, 2) Armanen exercises, 3) Armanen rituals. I have attempted to cover these three areas of Armanism as thoroughly as possible, but for reasons of space, some things have had to be left out. In particular, it was not possible to include all the rituals given in Spiesberger's books on Armanism, however the most important ones are given here.

Within this three volume set is everything the student needs to know in order to become a fully effective practicing Armanist. The student who has seriously and diligently undertaken the Armanen practices and rituals will have gained new insight, perspective, growth and ability.

Armanism, working together with its Right Hand Path brother Wuotanism toward Germanic re-tribalization and the betterment of the Asatru/Germanic Reawakening community, can take heathenry to the next level. Heathenry needs to develop strong healthy, stable, sustainable Germanic tribal communities. Through these communities we will be empowered to survive, to thrive, to grow and evolve. Join us now in our work of improving the heathen community and the Germanic folk!

Appendix 1: Ritual Words/Invocations/Meditations for the Armanen Runes in German

FA

„Zeuge in fa dein Glück und du wirst es haben.“ (G. v. List) (Oder: Bewußt zeuge ich in fa mein Glück!)

„Das Urfeuer, die geheimste, höchste Allkraft schafft in meinem Innern Veredlung und ein höheres Ich-Bewußtsein.“ (Kummer)

„Allvater ... sei immer in deinem Sohn, von dir ging ich aus, zu dir komme ich zurück. ... Du bist die Liebe. Durchstrahle, erleuchte mich.“ (Kummer)

„Die urzeugende Kraft der Natur durchströmt mich. Schöpferisch wirkt die reine Liebe in mir. Die alles schaffende, feuergezeugte Fa-Runen- Kraft wirkt magisch zeugend durch mich. In der Fülle der Zeugungskraft bekenne ich mich als Teil des Ganzen, als Sohn des Fa-tor. Aus dem F.... ströme das geistige und körperliche Licht.... Ich wachse, ich gedeihe durch die Macht des Fa. (Oder; Wachse, gedeihe durch die Kraft des Fa!)“ (32).

„Die Fa-Runenkraft führt heil mich durch des Schicksals Wechselfälle.“

When receiving solar energy:

„Vrilische Ströme fluten in meine Hände. Sonnenkraft durchpulst meinen Körper.“

When receiving lunar energy:

„Gewaltige Mondkräfte fließen in mich ein. Ich lade meinen Organismus (meine Chakras usw.) mit dem magisch-wirkenden Mond-Vril. (Besonders Sympathikus und Solarplexus mit einbeziehen.)
Drei (oder neun) Minuten hintereinander.“

When receiving energy from stellar forces:

„Kosmische Kraftwellen fließen mir zu. Ströme aus den Sternenwelten durchkrafen mich.“

UR

„Erkenne Dich selbst, dann erkennst Du die Welt“ (G. v. List).

„Erkenne das Ur in Dir - erkenne Dich selbst - dann erkennst Du alles.“
(Kummer)

„Vom Ur über das Ur zum Ur.“ (Gorsleben)

„Mein wahres Selbst erkennend, erkenn' ich die Ur-Sache meines Geschicks.“

„Durch die Macht des UR schau' ich die Ur- Sache jedes Geschicks.“

„Wissend um das Geheimnis des UR wendet mein Schicksal sich glücklich zum Guten.“

„Vereint mit der Ur-Runen-Kraft wächst mein magischer Influxus,
Die Kräfte des Erdgeistes strömen mir zu. Bewußt bedien' ich mich ihrer.“

„Heilend, erneuernd wirkt die „Ur- Strahlungskraft“ auf Geist, Seele und Leib.“

THORN

„Wahre Dein Ich.“ (G. v. List)

„Kein Leben ohne Tod, kein Tod ohne Leben.“ (Kurtzahn)

„Thornrunenkraft wecke den Willen zu zeugender Tat.“

„Geburt und Tod. Tod und Geburt - heilige Thornrunenkraft löse mich vom Rade ewiger Wiederkehr.“

„Heilige Thornrunenkraft gebäre mich im Geiste neu. Schenk' mir die Gnade geistiger Wiedergeburt.“

„Meine od-magnetischen Ströme beginnen zu kreisen und magisch zu strahlen wohin ich sie lenke, verantwortungsbewußt.“

„Unsere od-magnetischen Ströme durchdringen sich im gegenseitigen Tausch.“

„Geistig und körperlich polen die wechselseitig kreisenden Ströme uns um.“

„Empfange den Lebensdorn. das Sinnbild des ewig zeugenden Lebens.“

OS

„Deine Geisteskraft macht dich frei.“ (G. v. List)

„Dein Ich macht dich frei, sprengt alle Gewalten.“ (Kummer)

„Aus dem mütterlichen Urgrund der Liebe erwächst alles Sein und in den mütterlichen Schoß zieht sich die entfaltete Welt nach Äonen zurück.“
(Gorsleben)

„Othil: wirke in mir das geistige Heil.“

„Os: magisch wächst die Kraft meiner Worte, die Gewalt überzeugender Rede.“

„Wissend um die Os-Runenkraft bin ich Empfänger hoher geistiger Ströme.“

„Empfangend stell' ich mich ein auf den Einstrom fördernder Kräfte.“

„OS-RUNA, Empfangende, öffne den Sch-oß FA-RUNA. dem Sender, dem Spender.“

RIT

„Ich bin mein Rod (Recht), dieses Rod ist unverletzlich, darum bin ich selber unverletzlich, denn mein Rod bin ich,“ (G. v. List)

„Mein Sieg über das niedere Ich!“ (Gorsleben)

„Ich bin mein eigen Recht und Recke.“ (Kummer)

„Der Raumwelt nie rastender Rhythmus erhält mich stark und jung.“

„Erfühlend den Reigen der kosmischen Räder, ahn' ich die Rhythmik des rollenden Seins.“

„Der All-Ritus offenbart sich mir im Ritual im rituellen Erleben.“

„Dem Ur-Recht verbunden, dem Urgesetz, stehe ich über Menschensatzung, über irdischem Recht.“

„Ratend und rechtend spricht es aus mir.“

KA

„Dein Blut dein höchstes Gut.“ (G. v. List)

„Ich kann - ich will ein Runenkundiger werden.“ (Kummer)

„Ich kann, was ich will.“

„Hohes Können wird mir zuteil durch der Ka- Rune Kraft.“

„Kosmisches Wissen, kosmisches Weistum kündet sich mir durch der Ka-Rune Macht.“

„Das Ka-Runenmysterium enthüllet sich mir durch die Macht des KA.“

„Mann und Weib, Kon und Kunna, einet das mystische Geheimnis der „Sechs“ im „Können“, in der Extase materiellen und geistigen Zeugens.“

HAGAL

„Umhege das All in Dir und Du beherrscht das All.“ (G. v. List)

„Geist und Stoff erschaffen das Krist-All, Weltenbaumeisters All-Gerüst.“

„All-Hag, All-umhegende Schöpfungskraft, erlöse vom Kreuze der Materie mich.“

„Halga, Umhegende, offenbare den Mittler zwischen Schein und Sein,
zwischen Mensch und Gott; gib mir den Führer, weisend den Pfad zum
IAO.“

„Heilige Runenmutter,
aller Runen Macht bergend,
schütze mich!“

„Hag-All, Mann und Weib,
das positiv Zeugende verbindet sich
dem negativ Empfangenden,
harmonisch geeint durch der All-Liebe- Kraft.“

„Hegende Kräfte des Alls strömen mir zu,
hegende Kräfte des Alls wirken in mir,
hegende Kräfte des Alls wirken durch mich.“

NOD

„Nütze dein Schicksal, widerstrebe ihm nicht.“ (G. v. List)

„Die Notrune blüht am Nagel der Norn.“ (Gorsleben)

„Lebe dein Karma bewußt; denn du entrinnst ihm nicht.“ (Kummer)

„Werde zum wahren Heiler und du wächst über Not und Tod.“ (Kummer)

„O mein Wille, wende aller Not, du meine Notwendigkeit.“ (Nietzsche)

„Æpandi nam,
notrufend, notschreiend
Brüder des Hermes –
fleh ich zu euch.
Seid Rater,
seid Helfer dem Irrenden hier.

Brüder im All!
Stehet mir bei,
wendet die Not!

Rune der Norn’,
löse den Schicksalszwang,
laß enden die Not.

„Erkennend der Ehe Urgesetz,
Ihm freiwillig mich beugend,
tilg' ich der Notrune Zwang.“ (Nietzsche)

IS

„Gewinne Macht über dich selbst und du hast Macht über alle dir widerstrebende Geistes- und Körperwelt“ (oder: So wirst du Macht haben über andere). (G. v. List)

„Ich bin der Mittelpunkt und die Achse der Welt.“ (Gorsleben)

„Durch das. zweifellose Bewußtsein der eigenen Geistesmacht werden die Wellen gebändigt - gefroren gemacht - sie erstarren zu Eis (Is). Aber nicht nur die Wellen (oder der ‚Willen‘ allein), sondern alles Leben ist dem starken Willen gehorsam.“ (G. v. List)

„Auf ewig verknüpft durch die Is-Runen-Kraft bin ich der Allgottheit.“
(Gorsleben)

„Ich schöpfe die Kraft aus den tiefsten Tiefen, aus den Sphären der Erde, und aus den größten Höhen, aus den Sphären des Überwelten- Raumes, den beiden Quellen des körperlichen und geistig-seelischen Lebens, indem ich mich in die Richtung auf die beiden Quellen einstelle, recke und strecke und die Ströme dieser Kraftfelder durch mich leite.“ (Marby)

„Ich will alles ich-bewußt erleben, alles ich- bewußt tun, ich will mir ich-bewußt eigen sein.“ (Marby)

„Ich will ich-bewußt Himmel und Erde verbindend, Antenne sein für Strahlen und Wellen der Urkraft, die weiter das Ichbewußtsein in mir hervorrufen und verstärken.“ (Marby)

„Mein Körper ist nun Antenne des heiligsten Ich- Bewußtseins-Strahles, der aus Millionen-Licht- Jahres-Weite des Raumes durch mich zum Mittelpunkt der Erde fließt.“ (Marby)

„Ich ordne alle über, unter und neben mir fließenden Ströme, auch der feinsten Art, parallel zu meinem Körper, so daß dieses Strömen mich beruhigt, stark und unternehmend macht.“ (Marby)

„Etwas in meinem Körper blüht auf. Von selbst will es immer wieder sich in die heilige Richtung der I-Rune stellen.“ (Marby)

„Ichbewußt verbinde ich mich dem All-Willen.“

„Ichbewußt schalte ich mich ein in den göttlichen Urwillensstrom.“

„Der göttliche Urwillensstrom durchpulst mich.“

„Schwingend im Urkraftfeld des Weltenwillens bin ich eins mit seinem Wollen.“

„Bewußt eine ich mich dem kosmischen Willen und wirke im Einklang mit ihm.“

„Eins mit dem All-Willen beherrsche ich mich und meine Umwelt voll Kraft und Harmonie.“

„Heilige Is-Runenkraft, fruchtbar, lebendig wirst du in der Hand dessen, der sich selbst überwindet.“

„Ich bin ein strahlendes Willenskraftfeld.“

„Mein Wille dominiert!“ (Dabei Drehen im Kreise in Stellung Drei.)

AR

Meditation: „Achte das Urfeuer.“ (G. v. List)

„Achte das Urgesetz, das Urfeuer und laß dich nicht abziehen und abwenden von der Lichtlehre und Lichterkenntnis.“ (Gorsleben)

„Im AR ruht die Rita, das Urgesetz. AR AR AR“

„Deiner magischen Lichtgewalt weicht jeder Spuk.“

„Das Ar-Urfeuer, das Urfyr, der Sonne Lichtgewalt durchströmt mich.“

„Arahari, Sonnengeist, DU, führ' aus dem Dunkel zu DIR mich empor!“

„Ar-Runenkraft: scheuche den Zweifel, schenk' mir Gewißheit, gib mir Vertrauen.“

„AR: wirke das Schöne durch mich.“

„Ar: Heil, Heilung, Vollendung verleihet der Sonne Macht.“

SIG

„Der Schöpfergeist muß siegen.“ (G. v. List)

„Der Götterfunke in dir muß siegen.“ (Kummer)

„Sal-fa: Heil-schaffe.“ (Gorsleben)

„Die Kraft in mir siegt!“

„Sieghaft bestehe ich jeden Kampf!“

„Der Sieg-Runen Macht führt mein Unternehmen zum Erfolg.“

„Sigil, göttlicher Geiststrahl, inspiriere mich.“

„Sigil, laß siegen mich über Erde und Stoff, sei Helfer mir auf dem Dornenpfade zu Gott.“

TYR

„Fürchte den Tod nicht, er kann dich nicht töten.“ (G. v. List)

„Von Wiedergeburt zu Wiedergeburt bin ich gegangen, ich strebe zu Dir, Allvater, über Leben und Tod, durch Leid, Drangsal und Not, Freude und Glück streb' ich zu Dir in Sehnsucht zurück.“ (Kummer)

„Von Verkörperung zu Verkörperung trieb es mich,
über Leben und Tod, durch Drangsal und Not,
durch viele Wandlungen und Gestaltungen.

Nichts kann mich töten.

Ich lebe und bin.

Sehnsucht faßt mich nach höherem, reinerem Leben,
Sonne, nach Dir!“ (nach Kummer)

„Des Geistes Macht beherrscht den Stoff,
ewiges Sein triumphiert über vergänglichen Trug.“

„Tiu-Ziu, Hammer Thors,
des ewig zeugenden Urprinzips nie rastender Gestaltungstrieb -
Gestaltungswille in mir und jeder Kreatur - blitzesgleich entzünde des
Werdens Zeugungskraft.“

„Zueinanderstrebend, müde des Sonderseins, vereinige, vermähle uns Thors zeugende Hammergewalt.“

„Týr-Týr, Týr-Týr, Týr-Týr,
Macht wächst,
Wohlstand gedeiht.
Glück sich mehrt,
des Kampfes Frucht: Sieg!
Sig-Týr, Sig-Týr, Sig-Týr.“

BAR

„Dein Leben steht in Gottes Hand, vertraue ihm in dir.“ (G. v. List)

„Bar - Bar - Bar
In der Dreiheit gebäre mich neu!
Löse die Banden, die mich verstricken,
bergendumschließ' mich deine schützende Macht.“

„Der Bar-Rune Weihesegeu wehre dem Zufall, der Fügung übelwollender Gewalten.“

„Geborgen im BAR genieß' ich meiner Wünsche Frucht.“

„Ein neues Leben beginnt durch der Bar-Rune gebärende Macht.“

LAF

Meditation: „Erst lerne steuern, dann wage die Meerfahrt.“ (G. v. List)

„Durch Schmerz, Mißerfolg, Not, Versuchung und Leid erkannt ich das wahre Leben.“ (Kummer)

„Licht und Erleuchtung ward mir durch dich, Allvater, zuteil. So wag ich die Fahrt und lerne lenken und steuern dabei.“ (Kummer)

„Erkennend des Lebens Urgesetz,
füg' ich mich jeder Prüfung,
lern' ich aus jedem Schicksals zwang.“

„Laf, Rune der Initiation, gib mir die Weihe innerer Erleuchtung; eine Ich und Gott.“

„Aus den dynamischen Welten des göttlichen Unwillens überströme mich,
heilige Laf-Log-Runenkraft.“

„Lögr, Urwasser des Lebens, schenk' mir die Weihe der heiligen Taufe.“

„Laf-Laf. Rune der Liebe, stille mein Sehnen nach dem Du, gib mir den
Weggefährten zu gemeinsamer Lebenswanderschaft.“

„Laf-Laf: Liebend fürs Leben vereint, wollen wir schreiten gemeinsamem
Ziele entgegen.“

„Nichts kann uns trennen, uns einet der Laf-Rune bindende Macht.“

MAN

Meditation: „Sei Mensch.“ (G. v. List)

„Steige hernieder Himmels-Man!“

Aus Man-Heim, aus Heimdalls Reich ströme das „Manna“, das „Man“, das
„Ma“.

„Heiliges Man, Geistrune, du:
verbunden der Urlicht-Substanz
einet Mensch sich mit Gott.“

„MAN: des Aufgangs Symbol,
Krone des Weltenbaums, Menschzeichen, du,
freudig öffne ich mich dem Einstrom
des Manas, der Geistkraft, die das Weltall durchpulst.“

„Heiliges Man inspiriere mich,
heiliges Man vergeistige mich,
wecke das Allwissen, die All-Liebe in mir.“

„Heiliges Man offenbare Mimirs Geheimnis,
wecke das Ur-Erinnern, das Ur-Wissen in mir.“

„Man und Ma zeugen den Menschen, einen Getrenntes,
einen in Dreiheit Mann und Weib.“

„Rune des Man entfeßle in mir die Macht göttlicher Magie.“

„Rune des Man wecke die positive zeugende Kraft in mir.“

„Rune des Man ströme in mich die Kräfte der Sphären, die Wellen des „M“; mehre mein Od.“

„Ma, Urwort der Fülle, sei meiner Wünsche Erfüller, sei Mehrer dessen, was geistig mir frommt.“

YR

Meditation: „Bedenke das Ende!“ (G. v. List)

„Des Stoffes Trugwahn zerstiebt vor dem Erwachenden.“

„Beherrschung triumphiert über der Sinne Gier.“

„Heilige Runenmacht, erlöse mich von dem Urdämonium der Weibnatur.“

„Weib werde Mensch! Vergeistige dich, heilige dich.“

„Überwinde der Sinne schnellvergänglichen Rausch; so nur reifst du zur gnostischen Ehe.“

EH

„Die Ehe ist die Rauhwurzel der Arier.“ (G. v. List)

„Die heilige Eh-Runenkraft einet mich mit meinem Du.“

„Die heilige Eh-Runenkraft führt uns von der Zwei zur seelisch-geistigen Eins“.

„Die All-Liebeskraft führt uns geistig, seelisch und physisch zu höherem Leben.“

„Zwei Lebenswelten, zwei Ich-Wellen, zwei Ich- Willen, zwei Seelen vereinen sich im „Ehe- Ewigkeits-Gesetze.“

„Die große heilige Verschmelzung der Zwei zur Eins vollzieht sich durch der All-Liebe Macht.“

„Ehlich eint uns die kosmische All-Liebeskraft.“

„Eins im kosmischen Eh-Runenstrom sind wir für immer einander ehlich verbunden.“

„Hohe geistige All-Liebeswellen strömen in uns ein und verbinden uns in immerwährender Liebe.“

„Reines, vergeistigtes Liebeserleben wird uns durch der heiligen Eh-Rune Kraft.“

„All-Liebeskraft, eine mich mit meiner Schwesterseele, mit meinem wahren DU.“

„Ich grüße dich, Schwester meiner Seele, wo immer du weilst, du findest zu mir.“

GIBOR

„Mensch, sei eins mit Gott.“ (G.v.List)

„Gibur, Allvater, laß mich eins sein mit DIR.“

„Dem Urgrund entstammend, führ' Gibur zu DIR mich wieder zurück.“

„Ich und der Vater sind eins.“

„Gibor und Gea, Gibur und Gifa, zwei Kräfte, zwei Seelen vermählen sich zeugend, empfangen in kosmisch-ekstatischer Lust.“

„Kraft Gibor und Gea wird mir das Weib,
die DU mir und Schwester.“

„Bei Gibor und Gea!
Dir allein nur geb' ich mich ganz
als Schwester und Weib (bzw. Bruder und Mann).
Gott über allem - in allem.“

Appendix 2: Old Norse Pronunciation Guide

Consonants

b as in bat

c as in cat

d as in dog

ð as in this

f (initial) as in fast. Middle or final, as in vast.

g (initial) as in good. Before s or t: as the “ch” in Scottish loch.
Otherwise: voiced.

h as in hand

j as in yell

k as in can. Before s or t: as in loch.

l as in last

m as in man

n as in need

p as in happy. Before s or t: as in far

q as in call

r as in roof (trilled)

s as in sat

t as in time

v as in victory

w as in win

x as in lochs (Scottish)

z as in cats (German z)

þ as in thin

Vowels

a father (short)

á father (long)

e as in bet (short)

é as in bet (long) or as the full word yay

i as in sit

í ee as in feet

o as in mote (short)

ó as in mote (long)

u u as in scoop (short)

ú as in droop (long)

y ü as in German München (short)

ý ü as in German Füße (long)

æ a as in sight

ó as in naught (long)

q au as in naught (short)

ø eu as in French feu (short)

œ eu as in French feu (long)

ö is similar to German ö. The sound is not found in English, but is similar to the 'i' in girl or Sir. Pronounce a normal o but with your lips more closed and held tightly to your teeth. Listen to Scandinavian or German speakers say letter to learn its proper pronunciation.

Diphthongs

au as in cow, or as in soy

ei as in say

ey ON e+y

Appendix 3: German Vowels which are Difficult for English Speakers

ei as in fly

ie free

au as in Chairman Mao

eu and äu as in joy

ä as in bed

ö is not found in English, but is similar to the 'i' in girl or Sir. Pronounce a normal o but with your lips more closed and held tightly to your teeth. Or pronounce *ay* but with your lips in the position to pronounce *o*. Listen to German speakers say this letter to learn its proper pronunciation.

ü is also not found in English. Move your lips in the position to say *oo* with tongue in the position to say *ee*. Listen to German speakers say this letter to learn its proper pronunciation.

Appendix 4: Essential Armanen Books

- Avery, Aelfric. The Armanen Runes and the Black Sun in Modern Heathenry. Ashcroft: Arya-Germanic, 2018.
- Camp, Larry. A Handbook of Armanen Runes. Sandusky: Heidendor Hall, 2009.
- Gorsleben, Rudolf John. Welz, Karl Hans, Trans. Hoch-Zeit der Menschheit. Woodstock: HSCTI, 2002.
- Kummer, S. A. Heilige Runenmacht. Hamburg: Uranus Verlag, 1932.
- Kummer, S. A. Thorsson, Edred, Trans. Rune Magic. Smithville: Runa-Raven, 1993.
- List, Guido. Flowers, Stephen E. Trans. The Secret of the Runes. Rochester, Destiny, 1988.
- List, Guido. Flowers, Stephen E. Trans. The Religion of the Aryo-Germanic Folk. Bastrop: Lodestar 2014.
- Marby, Friedrich Bernhard. Marby Runen-Bucherei. Biblioteca Esoterica Herrou Aragon.
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- Spiesberger, Karl. Runenmagie. Berlin: Richard Schikowski, 1954.
- Spiesberger, Karl. Runenpraxis Der Eingeweihten Runenexerzitien. Berlin: Richard Schikowski, 1982.
- Thorsson, Edred. Rune Might. St. Paul: Llewellyn, 1994.
- Welz, Karl Hans. Basic Rune Course, Rune Ceremonial Book, Rune Magic Book, Rune Reading Course. www.magitech.com/runes

Additional books which Edred Thorsson has deemed as essential to the Armanen tradition are given below. Note that these books are either currently being translated into English, or have not yet been translated.

Gorsleben: *The Zenith of Humanity*

Von List: *Urgrund* (Currently being translated by Aelfric Avery).

Von List: *The Transition from Wuotanism to Christianity* (Currently being translated by Edred Thorsson).

Von List: *Die Armanenschaft der Ario-Germanen* vol. 1

Von List: *Die Armanenschaft der Ario-Germanen* vol. 2

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Flowers, Stephen E. The Galdrabok. Smithville: Runa-Raven, 2005.

Flowers, Stephen E. and Moynihan, Michael. The Secret King. The Myth and Reality of Nazi Occultism. Port Townsend: Feral House/Dominion, 2007.

Gorsleben, Rudolf John. Welz, Karl Hans, Trans. Hoch-Zeit der Menschheit. Woodstock: HSCTI, 2002.

Harpur, Tom. The Pagan Christ. Toronto: Thomas Allen, 2004.

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Lange, Hans Jürgen. Das Licht der Schwarzen Sonne. Himmlers Rasputin und seine Erben. Weitze/Hornbostel 2010.

- List, Guido. Thorsson, Edred. Trans. The Invincible. Smithville, Runa-Raven, 1996.
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- Lytton, Edward Bulwer. Vril: The Power of the Coming Race. San Bernardino, 2017.
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